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Φαρμακα της χυκης.

ORIGINAL CRITICISM.

ART. I. *The True Hiſtory of the Conqueſt of Mexico. By Captain Bernal Diaz del Caſtillo, one of the Conquerors. Written in the Year* 1568. *Tranſlated from the Original Spaniſh.* By Maurice Keatinge, Eſq. 4to. PP. 524. 1l. 5s. Wright. 1800.

THIS Hiſtory has been aptly characterized by the learned hiſtorian of Charles the fifth. It is the artleſs production of an old Soldier, dwelling with pleaſure upon ſcenes in which he had borne an active and honourable part; indulging an harmleſs and even laudable vanity in the recapitulation of former atchievements; and giving a plain unvarniſhed account of tranſactions, which have formed the baſis of many a miraculous tale, ſerved to ſwell the pages of fiction, and exerciſed the ingenuity of many a writer, more anxious to aſtoniſh by a recital of wonders, than ſolicitous to inform by a repetition of truth. But, in obſerving that the author of this book bore an honourable part in the exploits which he recounts, we muſt not be underſtood to mean that the expedition in which he embarked was honourable in itſelf. In fact, it differed from the lawleſs incurſions of freebooters, pirates, and buccaneers, only in the deſcription of the perſons concerned in it, the extent of their means, and the conſiſtency of their operations;

the motive and the object were the ſame; a thirſt for gold and the acquiſition of plunder.

After two unſucceſsful excurſions, by different officers, the celebrated Hernando Cortes undertook the conqueſt of Mexico, at the beginning of the year 1519. When we conſider the extreme inadequacy of his means to the attainment of his object, we experience leſs ſurprize at the failure of his firſt attempt, than at his extraordinary raſhneſs in making it. His whole force conſiſted of five hundred and eight foot-ſoldiers; ſixteen horſe; nineteen muſketeers; one hundred and nine mariners; eleven ſhips; fourteen field-pieces; and thirty two croſs-bows. Thus provided, he ventured to enter a country, the immenſe population of which muſt either be ſubdued or conciliated, before he could make his way to the ultimate place of his deſtination, which was moſt advantageouſly ſituated for reſiſting the attacks of an enemy; and was moreover defended by a numerous army of experienced and determined warriors.

Cortes and his followers effected a landing, on the 13th of March, near the town of Tabaſco, and had immediately to contend with an army of 12,000 Indians who aſſailed them, on all ſides, with great fury. Diſcipline and ſuperior weapons, however, prevailed over numbers and courage; the natives were driven from their town, and Cortes took poſſeſſion of it in the name of his Sovereign! But, though labouring under every diſadvantage, the Indians appear to have fought with the moſt obſtinate bravery; and had they perſiſted in harraſing the Spaniards, the latter muſt, though victorious in every action, have been ultimately deſtroyed. Fortunately for Cortes, the Indian chiefs, the day after the battle, came to offer him peace, amity, and aſſiſtance; the offering was accompanied by a preſent of *women*, all of whom received baptiſm, and one of whom, a woman of high rank, Cortes took as his miſtreſs, and ſhe proved to him, ever after, a moſt faithful and uſeful companion.

Montezuma, the Sovereign of Mexico, who appears to have been poſſeſſed of many excellent qualities, conceiving a juſt jealouſy of the Spaniards, and alarmed by an ancient propheſy which had predicted the ſubjugation of his empire by men wearing beards, and coming from the Eaſt, endeavoured, by courtly embaſſies, pacific propoſitions, and coſtly preſents, to prevent their approach to his capital. But Cortes was not to be diverted from his purpoſe. He advanced toward the territories of Montezuma, and formed a very powerful alliance with the Tlaſcalans who were the inveterate enemies of that Prince, and who inhabited a country on the borders of Mexico.

Mexico. Such was the power of Montezuma that his very name inſpired all the neighbouring people with awe, and any attempt to enter his territory was conſidered by them as little leſs than an act of deſperation or inſanity. The following account of his power and his capital was given to Cortes by the chief of Cocotlan.

"After ſupper Cortes made enquiry relative to the military power of Montezuma. He was informed, how that monarch had under him great armies, and that the city of Mexico was of uncommon ſtrength, being founded in the water, and no paſſage from one houſe to another except by bridges or boats; that each houſe was terraced, and only required a parapet to be converted into a fortreſs, that the entrance to the city was by three cauſeways, in each of which were four or five apertures for the paſſage of the waters, and that on each of theſe apertures was a bridge of wood, which, being raiſed, precluded the entrance into Mexico. We were alſo informed of the great wealth of Montezuma, in gold, ſilver, and jewels, the hearing of which filled us with aſtoniſhment, and ſuch is the nature of Spaniſh ſoldiers, that we were anxious to try our fortunes, although the accounts we had been given, made our hopes appear almoſt viſionary; and truly we found Mexico ſtronger than what it was now deſcribed to us. The cacique launched out alſo in the praiſes of his great lord, Montezuma, ſaying, that he ruled wherever it was his will to do ſo, and that he was apprehenſive of his diſſatisfaction at our being entertained in that place, without his licence. To all this Cortes replied ſaying, 'That we came from a diſtant country, by the orders of our ſovereign, to warn the great Montezuma to deſiſt from human ſacrifices, and all outrages either upon his own vaſſals, or his neighbours, and to require from him ſubmiſſion to our monarch. And,' added Cortes, 'I now require you all who hear me, to renounce your human ſacrifices, cannibal feaſts, and other abominable practices, for ſuch is the command of our Lord God, whom we adore and believe, who gives us life and death, and who is to raiſe us up to heaven." All this the natives heard with a profound ſilence, and Cortes then turning to the ſoldiers, propoſed to them immediately to plant the holy croſs; but the Rev. Father Olmedo objected, upon the grounds of the ill will and ignorance of the people, which might induce them to commit ſome outrage or indignity againſt that holy ſymbol; he therefore recommended that it ſhould be deferred until a better opportunity."

On the arrival of the Spaniards at a town called Cholula, (on the road to Mexico), where they ſtayed ſome days, the Ambaſſadors of Montezuma laid a plan for attacking them in the night, with an army, that was to be privately introduced into the town. But Cortes, having received advice of their intentions, from his faithful allies, inflicted an exemplary,

and moſt barbarous vengeance on the wretched Cholulans, who were ſubject to the will of Montezuma. Six thouſand of theſe unhappy people were maſſacred by the Spaniards, and numbers of them burned alive!

Montezuma, finding all his endeavours to perſuade the Spaniards to forego their intention of viſiting his capital fruitleſs, and, weakly relying on their profeſſions of friendſhip, ſent out Ambaſſadors to conduct them thither. The impreſſion which the firſt view of Mexico made upon the Spaniſh army is thus deſcribed by Diaz, with his uſual naiveté.

"We then ſet forward on the road to Mexico, which was crouded with multitudes of the natives, and arrived at the cauſeway of Iztapalapa, which leads to that capital. When we beheld the number of populous towns on the water and firm ground, and that broad cauſeway, running ſtraight and level to the city, we could compare it to nothing but the enchanted ſcenes we had read of in Amadis of Gaul, from the great towers and temples, and other edifices of lime and ſtone which ſeemed to riſe out of the water. To many of us it appeared doubtful whether we were aſleep or awake; nor is the manner in which I expreſs myſelf to be wondered at, for it muſt be conſidered, that never yet did man ſee, hear, or dream of any thing equal to the ſpectacle which appeared to our eyes on this day.

"When we approached Iztapalapa, we were received by ſeveral great lords of that country, relations of Montezuma, who conducted us to our lodgings there, in palaces magnificently built of ſtone, and the timber of which was cedar, with ſpacious courts, and apartments furniſhed with canopies of the fineſt cotton. After having contemplated theſe noble edifices we walked through the gardens, which were admirable to behold from the variety of beautiful and aromatic plants, and the numerous alleys filled with fruit trees, roſes, and various flowers. Here was alſo a lake of the cleareſt water, which communicated with the grand lake of Mexico by a channel cut for the purpoſe, and capable of admitting the largeſt canoes. The whole was ornamented with works of art, painted, and admirably plaiſtered and whitened, and it was rendered more delightful by numbers of beautiful birds. When I beheld the ſcenes that were around me, I thought within myſelf that this was the garden of the world! This place, was at the time of which I am ſpeaking, with one half of the houſes in the water, and the other half on dry land; but all is deſtroyed, and that which was a lake is now a tract of fields of Indian corn, and ſo entirely altered that the natives themſelves could hardly know it."

Cortes entered Mexico on the 8th of November, 1519; and received from Montezuma every poſſible mark of attention, hoſpitality, and reſpect. He and his followers were lodged in a ſpacious palace and provided with every thing which the country

country could afford; the author's deſcription of Mexico conveys a very high idea not only of the wealth and magnificence of Montezuma, but of the proſperity of his people, and of the progreſs which they had made in the uſeful, and in ſome of the elegant, arts.

"When we had been four days in Mexico, Cortes wiſhed to take a view of the city, and in conſequence ſent to requeſt the permiſſion of his Majeſty. Accordingly, Aguilar, Donna Marina, and a little page of our general's called Orteguilla, who already underſtood ſomething of the language, went to the palace for that purpoſe. Montezuma was pleaſed immediately to accede, but being apprehenſive that we might offer ſome inſult to his temple, he determined to go thither in perſon, which he accordingly did, in the ſame form, and with the ſame retinue, as when he firſt came out to meet us; but that he was on this occaſion preceded by two lords bearing ſceptres in their hands which they carried on high as a ſignal of the king's approach. Montezuma, in his litter, with a ſmall rod in his hand, one half of which was gold, and the other half wood, and which he bore elevated like a rod of juſtice, for ſuch it was, approached the temple, and there quitted his litter and mounted the ſteps, attended by a number of prieſts, and offering incenſe, with many ceremonies, to his war gods. Cortes, at the head of his cavalry, and the principal part of our ſoldiers under arms, marched to the grand ſquare, attended by many noblemen of the court. When we arrived there, we were aſtoniſhed at the crouds of people, and the regularity which prevailed, as well as at the vaſt quantities of merchandiſe, which thoſe who attended us were aſſiduous in pointing out. Each kind had its particular place, which was diſtinguiſhed by a ſign. The articles conſiſted of gold, ſilver, jewels, feathers, mantles, chocolate, ſkins dreſſed and undreſſed, ſandals, and other manufactures of the roots and fibres of nequen, and great numbers of male and female ſlaves, ſome of whom were faſtened by the neck, in collars, to long poles. The meat market was ſtocked with fowls, game, and dogs. Vegetables, fruits, articles of food ready dreſſed, ſalt, bread, honey, and ſweet paſtry made in various ways, were alſo ſold here. Other places in the ſquare were appointed to the ſale of earthenware, wooden houſehold furniture ſuch as tables and benches, firewood, paper, ſweet canes filled with tobacco, mixed with liquid amber, copper axes and working tools, and wooden veſſels highly painted. Numbers of women ſold fiſh, and little loaves made of a certain mud which they find in the lake, and which reſembles cheeſe. The makers of ſtone blades were buſily employed ſhaping them out of the rough material, and the merchants who dealt in gold, had the metal in grains as it came from the mines, in tranſparent tubes, ſo that they could be reckoned, and the gold was valued at ſo many mantles, or ſo many xiquipils of cocoa, according to the ſize of the quills. The entire ſquare was incloſed in piazzas, under which great quantities of grain were ſtored, and where were alſo ſhops for various kinds of goods. I

muſt apologize for adding, that boat loads of human ordure were on the borders of the adjoining canals, for the purpoſe of tanning leather, which they ſaid could not be done without it. Some may laugh at this, but I aſſert the fact is as I have ſtated it, and moreover upon all the public roads, places for paſſengers to reſort to, were built of canes, and thatched with ſtraw or graſs, in order to collect this material. The courts of juſtice where three judges ſat, occupied a part of the ſquare, their under officers being in the market, inſpecting the merchandiſe.

"From the ſquare we proceeded to the great temple, but before we entered it we made a circuit through a number of large courts, the ſmalleſt of which appeared to me to contain more ground than the great ſquare in Salamanca, with double incloſures built of lime and ſtone, and the courts paved with large white cut ſtone, very clean; or where not paved, they were plaiſtered and poliſhed. When we approached the gate of the great temple, to which the aſcent was by a hundred and fourteen ſteps, and before we had mounted one of them, Montezuma ſent down to us ſix prieſts, and two of his noblemen, to carry Cortes up, as they had done their ſovereign, which he politely declined. When we had aſcended to the ſummit of the temple, we obſerved on the platform as we paſſed, the large ſtones whereon were placed the victims who were to be ſacrificed. Here was a great figure which reſembled a dragon, and much blood freſh ſpilt: Montezuma came out from an adoratory in which his accurſed idols were placed, attended by two prieſts, and, addreſſing himſelf to Cortes, expreſſed his apprehenſion that he was fatigued; to which Cortes replied, that fatigue was unknown to us.

"Montezuma then took him by the hand, and pointed out to him the different parts of the city, and its vicinity, all of which were commanded from that place. Here we had a clear proſpect of the three cauſeways by which Mexico communicated with the land, and of the aqueduct of Chapultepeque, which ſupplied the city with the fineſt water. We were ſtruck with the numbers of canoes, paſſing to and from the main land, loaded with proviſions and merchandiſe, and we could now perceive, that in this great city, and all the others of that neighbourhood which were built in the water, the houſes ſtood ſeparate from each other, communicating only by ſmall drawbridges, and by boats, and that they were built with terraced tops. We obſerved alſo the temples and adoratories of the adjacent cities, built in the form of towers and fortreſſes, and others on the cauſeway, all white-waſhed, and wonderfully brilliant. The noiſe and buſtle of the market-place below us could be heard almoſt a league off, and thoſe who had been at Rome and Conſtantinople ſaid, that for convenience, regularity, and population, they had never ſeen the like."

In return for the liberal treatment which he experienced from Montezuma, Cortes determined to ſeize upon the perſon of that Monarch and to make him a priſoner in his own capital. In the whole of this tranſaction, not called for by any

any motive of ſelf-preſervation, the cruelty and injuſtice of Cortes were even exceeded by his deteſtable hypocriſy. Not content with the captivity of the King, he had the baſeneſs to murder four of his Officers, for preſuming to obey the orders of their Sovereign! This act of cruelty, we are told ſpread, as well it might, "univerſal terror;" but it required all the ſuperſtition which ſo ſtrongly tinctured the mind of the author, to impute ſuch deeds to the interpoſition of providence.

"Now let the curious conſider upon our heroic actions; firſt, in deſtroying our ſhips and therewith all hope of retreat; ſecondly, in entering the city of Mexico after the alarming warnings that we had received; thirdly, in daring to make priſoner the great Montezuma, king of all that country, in his own capital, and in the centre of his own palace, ſurrounded by his numerous guards; and, fourthly, in publicly burning his officers in front of his palace, and putting the King in irons during the execution. Now that I am old, I frequently revolve, and reflect upon the events of that day, which appear to me as freſh as if they had juſt paſſed, ſuch is the impreſſion they have made upon my mind. I ſay, that it was not we who did theſe things, but that all was guided by the hand of God, for what men on earth would otherwiſe have ventured, their numbers not amounting to four hundred and fifty, to have ſeized and put in irons a mighty monarch, and publicly burned his officers for obeying his orders, in a city larger than Venice, and at a diſtance of a thouſand and five hundred leagues from their native country!!! There is much matter for reflection in this, and it merits to be detailed otherwiſe than in the dry manner in which I relate it."

The indignity offered to their Monarch, by the ſeizure of his perſon, the confiſcation of his treaſures, and the murder of his Officers, at length rouzed the indignation of his ſubjects, who roſe againſt the Spaniards, in June 1520, and, after ſome deſperate attacks, in one of which Montezuma himſelf was killed by one of his own people, they were totally expelled from Mexico on the firſt of July; and on the fourteenth, they were overtaken by the Mexicans at Obtumba, where a battle enſued, of which ſome idea may be formed by the following quaint deſcription of the author:

"Oh, what it was to ſee this tremendous battle! how we cloſed foot to foot, and with what fury the dogs fought us! Such wounding as there was amongſt us with their lances and clubs and two handed ſwords, while our cavalry, favoured by the plain ground, rode through them at will, galloping at half ſpeed, and bearing down their opponents with couched lances, ſtill fighting manfully, though they and their horſes were all wounded; and we of the infantry, negligent of our former hurts, and of thoſe which we now received, cloſed with the enemy, redoubling our efforts to bear them down with our ſwords."

Nothing can be more obvious than this truth; that if Montezuma, inſtead of admitting the Spaniards into his capital, had boldly oppoſed their entrance by force of arms, every man of them muſt have been annihilated. But that Monarch, by his weakneſs, paved the way for the deſtruction of his own power, and the total ſubjugation of his empire. The Spaniards, after the battle of Obtumba, returned, with the ſcanty remnant of their force, to the country of their allies, the Tlaſcalans, by whom they were hoſpitably received. Here they remained, until joined by freſh forces from the Spaniſh colonies; and, having had ample time for cementing and extending their alliances, with the native Princes, who dreaded the power of the Mexicans, they again advanced againſt Mexico, and formally inveſted the city on the 30th of May, 1521. Our readers may form ſome idea of the determined reſiſtance which they experienced from the Mexicans, when informed, that, although they were accompanied by ſeventy thouſand of their allies, and were aſſiſted by a number of veſſels which greatly facilitated their operations, they were not able to reduce the place until the 16th of Auguſt. Guatimotzin, who had ſucceeded to the throne of Mexico, was barbarouſly tortured, after the reduction of the city, in order to make him diſcover his treasures. Diaz, indeed, exculpates Cortes from having any ſhare in this atrocious deed, but as his power was abſolute, and the gratification of his avarice was an object of inceſſant attention to him, it is difficult to believe, that it was perpetrated without his orders or conſent.

The poſſeſſion of Mexico was followed by the ſubjugation of the whole country, to a vaſt extent, which became tributary to the Crown of Spain. One precaution which the conquerors adopted in ſettling their new eſtabliſhments, demonſtrated their wiſdom, and exhibits a ſtriking contraſt with the conduct of the modern marauders, the republicans of France, in thoſe countries which are curſed with their preſence. They earneſtly entreated "that his Majeſty would be pleaſed not to ſuffer any ſcholars, or men of letters, to come into this country, to throw us into confuſion, with their learning, quibbles, and books."

It is impoſſible, in this advanced ſtage of ſociety, that two opinions can prevail reſpecting the guilt of men who attack the peaceable inhabitants of a foreign, and almoſt unknown, country, deprive them of their independence, and plunder them of their property; although the ultimate effect of ſuch proceedings ſhould be an improved ſtate of civilization, and a general *profeſſion* of the Chriſtian faith. Of Cortes and his followers, the object was wealth and power; and the means

which

which they adopted for its attainment were not to be juſtified by any principle of religion or juſtice.

At the concluſion of his work, the author enumerates the advantages reſulting from the conqueſt of the country; and gives ſome account of his comrades, and himſelf. Theſe are curious and we ſhall therefore extract them. He firſt ſhews the improved ſtate of the natives, religious, ſocial, and political; and then proceeds thus:

"Other advantages and profits are alſo derived from our illuſtrious ſervices. By them our mother country has obtained gold, ſilver, precious ſtones, grain, wool, ſarſaparilla, and hides; all which are annually tranſmitted thither to the benefit of his Majeſty's revenue. I do not include the preſents we at various times ſent, and that which is exported by merchants and paſſengers, for ſince the time that the wiſe King Solomon built the holy temple of Jeruſalem with the gold and ſilver which he cauſed to be brought from the iſlands of Tarſis, Ofir, and Saba, ancient or modern hiſtory do not record ſuch treaſures to have been derived from any country, as what have been ſent from New Spain; and this I ſay, becauſe although it is notorious that from Peru many millions in gold and ſilver have been obtained, yet at the time of the conqueſt of this country, Peru was unknown, nor was it gained until ten years after. We alſo from the firſt continued to ſend to his Majeſty moſt rich preſents, for which and other reaſons, I rate this country higher in eſtimation, becauſe we well know that Peru has been involved in cruel civil wars, whereas we have remained, and will continue to do ſo, our breaſts proſtrate on the earth in ſubmiſſion and allegiance to our Lord the King, and ready to expoſe and devote our lives and fortunes in his ſervice.

"Let the curious reader conſider the number of cities of New Spain, which from their being ſo many, I will not detail; our ten biſhoprics, not including the archbiſhopric of the noble city of Mexico, the three courts of royal audience, together with the ſucceſſion of governors, archbiſhops, and biſhops, our holy cathedrals and monaſteries, Dominican, Franciſcan, Mercenarian, and Auguſtin, our hoſpitals with the extenſive remiſſions and pardons attached to them, and the Santa Caſſa of our Lady of Guadeloupe with the holy miracles there performed every day, and let us give thanks to God, and to his bleſſed mother our lady, for giving us grace and ſupport to conquer theſe countries, where ſo much Chriſtianity is now eſtabliſhed.

"Let it be alſo remembered, that in Mexico there is a univerſity wherein are ſtudied and learned grammar, theology, rhetoric, logic, philoſophy, and other ſciences. There is alſo a printing-preſs for books both in Latin and Romance, and in this college they graduate as licentiates and doctors, to which I might add many other inſtances to enhance the value of theſe countries, ſuch as the mines of ſilver, and other diſcoveries, whereby proſperity and grandeur redound to the mother country. If all which I have now ſaid does not ſuffice, let the wiſe and learned read my hiſtory from beginning to end, and

they

they will then confeſs, that there never exiſted in the world men who by bold atchievement have gained more for their Lord and King, than we the brave conquerors; amongſt the moſt valiant of whom I was conſidered as one, and am the moſt ancient of all. I ſay, again, that I—I myſelf—I, am a true conqueror: and the moſt ancient of all."

In a dialogue between *Fame* and himſelf, the author thus humourouſly deſcribes the fate of his companions—

"Oh excellent and illuſtrious fame! deſired and ſought for by the good and virtuous, but ſhunned and hated by the malicious, why do you not exalt us as our merits deſerve? Know, goddeſs, that of five hundred and fifty ſoldiers who left the iſland of Cuba with Cortes, at the moment that I am writing this hiſtory in the year 1568, no more than five are living, the reſt having been killed in the wars, ſacrificed to idols, or died naturally. In anſwer to your queſtion, concerning their tombs and monuments, I tell you that their tombs are the maws of cannibal Indians, who devoured their limbs, and of tigers, ſerpents, and birds of prey, which feaſted on their mangled bodies. Such were their ſepulchres, and ſuch their monuments! but to me it appears that the names of thoſe ought to be written in letters of gold, who died ſo cruel a death, for the ſervice of God and his Majeſty, to give light to thoſe who were in darkneſs, and to procure wealth which all men deſire."

Of *himſelf* he ſays—

I have therefore, according to this account, been preſent in one hundred and nineteen battles and engagements; and it is not extraordinary if I praiſe myſelf, as what I ſay is the mere truth. Nor are theſe old ſtories or hiſtories of Romans, of many ages paſt; for evident and true are the many and notable ſervices which I have rendered; firſt to God, then to his Majeſty, and all Chriſtendom; and I give thanks and praiſes to our Lord Jeſus Chriſt, that I eſcaped from all dangers, to make theſe things manifeſt; and I alſo ſay, and praiſe myſelf thereon, that I have been in as many battles and engagements as, according to hiſtory, the emperor Henry the fourth."

There is a wonderful ſimplicity, as our readers muſt have perceived, in the ſtyle of this book; and making ſome allowance for the ſuperſtitious ſpirit of the times, which the author himſelf had not wholly eſcaped, though evidently a man of ſtrong mind, and determined courage, it bears the ſtrongeſt marks of authenticity, and is certainly curious, as containing the only true and faithful account of the Conqueſt of Mexico.

ART.

ART. II. *Memoirs of Modern Philoſophers.*

(*Concluded from* P. 39.)

THE confinement of Julia at the farm-houſe, from under the protection of her father, gave the inſidious Vallaton full opportunity of effecting his nefarious purpoſes. Propoſals of marriage being made to Captain Delmond for her union with Major Minden, aſſiſt the deſigns of the hero. The tyranny of parental authority, and the glory of being among the number of thoſe who reſiſt the inſtitutions of a "diſtempered ſtate of civilization," are the motives which he urges for the renunciation of all filial duties. The ſtruggle is great, and extremely well ſupported; but love and vanity finally prevail, and ſhe flies to his arms and, of courſe, to miſery.

The ſcheme of ſailing to the Cape ſtill appears to proceed. We ſhall give the circular letter of Citizen Myope, in quality of Secretary.

"*To Citizen* *of*

"Who is there deſerving of the title of philoſopher, that does not feel the aggravated evils which the preſent odious inſtitutions of ſociety impoſe on its wretched victim? Who is there among the enlightened, *the men without a God*, that does not wiſh to eſcape from this world of miſery, where the prejudices of mankind are ever preparing for him the bitter draught of obloquy and contempt? Are not all our energies waſted in the fruitleſs lamentation of irremediable evils; and our powers blunted, and rendered obtruſe, by the obſtacles which the unjuſt inſtitutions of ſociety throw in the way of perfectibility?

"Who is there among us, whom the unequal diſtribution of property does not fill with *envy, reſentment, and deſpair? Who is there among us, that cannot recollect the time when he ſecretly called in queſtion the arbitrary diviſion of property eſtabliſhed in ſociety, and felt inclined to appropriate to his own uſe many things, the poſſeſſion of which appeared to him deſirable?*" * And yet for theſe noble and natural ſentiments, (when reduced to action) the unjuſt and arbitrary inſtitutions of ſociety have prepared priſons and fetters! The odious ſyſtem of coercion is exerted to impoſe the moſt injurious reſtraints on theſe ſalutary flights of genius; and property is thus hemmed in on every ſide.

"Nor is the endeavour to get rid of the encumbrances by which we are weighed down, leſs abortive, or attended with conſequences leſs deplorable.

"Has any of us, in the ferment of youthful paſſion, bound himſelf by marriage? In vain does he ſtruggle to throw off the yoke; he

* "Pol. Juſt. vol. i. 4to. edit. p. 89.

is

is bound by the chains of this abſurd and *immoral inſtitution*, and reſtrained from ſeeking in variety the renovating charm of novelty, that rich magazine from which the materials of knowledge are to be derived.

"Who would not gladly eſcape from this ſcene of miſery? Who would not rejoice to anticipate that reaſonable ſtate of ſociety, with all thoſe improvements which true philoſophy will, in the courſe of a few ages, generate throughout the world?

"Is he at a loſs where to fly? Does he fear that the debaſing reſtraint impoſed by religion, and laws, and notions of government, will meet him in every direction, and purſue him to the fartheſt corner of the world? Let him rejoice to learn, that there is yet a refuge for philoſophy; that there is now a region where the whole of our glorious ſyſtem is practiſed in its full extent. In the interior parts of Africa an exalted race of mortals is diſcovered, who ſo far from having their minds cramped in the fetters of ſuperſtition, and their energies reſtrained by the galling yoke of law, do not ſo much as believe in a Supreme Being, and have neither any code of laws, nor any form of government!

"Let us join this pure and enlightened race! Let us haſten to quit the *corrupt wilderneſs of ill-conſtituted ſociety, the rank and rotten ſoil from which every finer ſhrub draws poiſon as it grows.** Let us ſeek in the philoſophical ſociety of the Hottentots that happier field and purer air, where talents and ſentiments may *expand into virtue, and germinate into general uſefulneſs.*

"Does any female citizen groan under the ſlaviſh and unnatural yoke of parental authority, or to wiſh to ſhake off the chains of the odious and immoral inſtitution, to which ſo much of the depravity of the world may be traced? Let her embrace the opportunity that is now offered, to obtain the glorious boon of liberty: let her haſten to become a member of that ſociety, where her virtues will be duly honoured, and her energies expand in the wide field of univerſal utility.

"Is any philoſopher thoroughly convinced of the truth of theſe gloomy repreſentations of the preſent virtue-ſmothering ſtate of ſociety, which he has been at ſo much pains to propagate? In the boſom of the Gonoquais horde, let him ſeek an aſylum from the oppreſſive hand of political inſtitution, and from all *obligations to the obſervance of that common honeſty which is a non-conductor to all the ſympathies of the human heart.*†

"As in the dark and gloomy wilderneſs which we at preſent ſo unfortunately inhabit, there is no poſſibility of moving without money, a ſum muſt of neceſſity be raiſed to freight a ſhip, and lay in requiſites for the voyage. Contributions for this purpoſe will be received by Citizen Vallaton, who has generouſly undertaken the conduct of the important enterprize. As it is probable that many phi-

* "See Caleb Williams."

† See Godwin's Enquirer."

loſophers

loſophers may not be provided with ſpecie, from ſuch as have it not in their power to contribute their quota in caſh, any ſort of goods will be received that can be converted into articles of general utility. As an example worthy of imitation, we here think it neceſſary to inform our fellow-citizens, that Citizen Glib has beſtowed the whole of his circulating library upon the ſociety. The ſuperfluous books, ſuch as hiſtory, travels, natural philoſophy, and divinity, are to be ſold for the benefit of the fund. The novels and metaphyſical eſſays are reſerved for the inſtruction of the philoſophers.

" By order of the Hottentotian Committee,

" BEN. MYOPE, *Sec.*"

In the mean time, the heroine of the tale is tormenting herſelf, and Henry Sidney, with her paſſion, the origin of which is moſt admirably well given by herſelf in a converſation with Julia. Part of it we offer to our readers as an excellent imitation of that vicious and deteſtable ſtuff which has iſſued from the pen of M—y H——s. Indeed the whole character of Bridgetina ſo ſtrongly reſembles that of this impaſſioned Godwinian, that it is impoſſible to be miſtaken.

" Is it poſſible that Henry Sidney can really have engaged your affections? ' Poſſible!' ſaid Bridgetina, ' it is not only poſſible, but literally and demonſtrably true. The hiſtory of my ſenſations are equally intereſting and inſtructive. You will there ſee, how ſenſation generates intereſt, intereſt generates paſſions, paſſions generate powers; and ſenſations, paſſions, powers, all working together, produce aſſociations, and habits, and ideas, and ſenſibilities. O Julia! Julia! what a heart-moving hiſtory is mine.'

" It was almoſt impoſſible even for Julia to refrain from laughing at the figure of Bridgetina, as ſhe pronounced theſe words. Every feature ſcrewed into formality, and every diſtorted limb ſprawling in affected agitation, ſhe preſented ſuch an apparent antidote to the tender paſſion, that the mention of love from her lips had in it ſomething irreſiſtibly ridiculous. It was with ſome difficulty that Julia could ſufficiently command her voice to deſire her to proceed; which at length, after ſtretching her craggy neck, wiping the rheum from her eyes, and fixing them on the ſharp point of her turned-up noſe, ſhe ſaid as follows:—' The remoter cauſes of thoſe aſſociations which formed the texture of my character, might, I know, very probably be traced to ſome tranſaction in the ſeraglio of the Great Mogul, or to ſome ſpirited and noble enterprize of the Cham of Tartary; but as the inveſtigation would be tedious, and, for want of proper data, perhaps impracticable, I ſhall not go beyond my birth, but content myſelf with arranging under ſeven heads (I love to methodiſe) the ſeven generating cauſes of the energies which ſtamp my individuality, obſerving, that it is by a proper attention to theſe fine and evaneſcent ſtrokes, that the knowledge of *mind* is alone to be attained. The firſt of theſe characters forming eras was the hour of my birth. The midwife

midwife who was to attend my mother, happening to be a mile or two out of town, her delay suddenly excited an energetic impetuosity which scorned to wait for her arrival, and generated a noble spirit of independence, which brought me into the world without assistance. About two hours after I was born, the germ of other passions was produced. The nurse, who from some early associations had acquired a habit of getting drunk, let me fall upon the floor. A torrent of resentment and indignation gushed upon my heart, and the bitter tears that followed were a certain indication of the important consequences which that accident was to have upon my future life. The third power-inspiring era is still more worthy of attention. It was, indeed, the fountain-head of all my feelings, the source of those sensibilities and propensities, which have been the springs of every action, the cause of every movement of it; my soul is therefore well worthy the attention of every philosophic mind, of every lover of minute investigation. Not to keep you in suspense, (a thing ill-suited to the energy of my character) I hasten to inform you, that my mother not being able to suckle me herself, a young woman was brought into the house to be my wet-nurse who some months before had borne a child to the parish-clerk. He kept a little day-school in Muddy-lane; and Jenny, whose education had been neglected in her infancy, had resorted to him to learn to read, and soon became so enamoured of literature, that from one of those associations so natural to the human mind, she conceived a tender passion for her instructor.'—'Imagination lent its aid, and an importunate sensibility, panting for good unalloyed, compleated the seduction.'* 'With her milk I greedily absorbed the delicious poison which circulated through every vein; and love of literature, and *importunate sensibility*, became from thenceforth the predominant features of my character. Early did the fruits of the associations thus formed expand to view: by the time I was four years old, I would have listened for hours to the story of little Red Ridinghood; and on a particular investigation of this important era, I have learned from an old domestic, that I could actually, at the age of five years, repeat the whole history of the *Glass Slipper*, without missing a single word!"

She then proceeds to state some other trifling circumstances, among which is her attachment to an apothecary, on whose marriage to another she thus describes her own sensations.

"How shall I describe my sufferings! How shall I recount the salt, the bitter tears I shed! I yearn to be useful, (cried I) but the inexpressible yearnings of a soul which pants for general utility, is, by the *odious institutions of a distempered civilization*, rendered abortive. O divine Philosophy! by thy light I am taught to perceive that happiness is the only true end of existence. To be happy, it is necessary

* "See Emma Courtnay, a philosophial novel; to which Miss Botherim seems indebted for some of her finest thoughts."

for

for me to love! Univerſal benevolence is an empty ſound. It is individuality that ſanctifies affection. But chained by the cruel fetters which unjuſt and deteſted cuſtom has forged for my miſerable and much-injured ſex, I am not at liberty to go about in ſearch of the individual whoſe mind would ſweetly mingle with mine. Barbarous fetters! cruel chains! odious ſtate of ſociety! Oh, that the age of reaſon were but come, when no ſoft-ſouled maiden ſhall ſigh in vain!

"In this joyleſs, comfortleſs, deſponding ſtate, I for ſome time remained. As I never at any time debaſed myſelf by houſhold cares, never attended to any ſort of work, I always enjoyed the ineſtimable privilege of leiſure. Always idle, always unemployed, the fermentation of my ideas received no interruption. They expanded, generated, increaſed. The ſociety of the philoſophers gave a freſh ſupply to the fuel of my mind. I became languid, reſtleſs, impatient, miſerable. But a mind of *great powers* cannot long remain in a ſtate of inactivity; its ſenſations are ever ready to be called forth. *The romantic, frenzied feelings of ſenſibility will ſoon generate an opportunity for their own exertion.*

"Happening to viſit Maria Sydney after the death of her mother, ſhe ſhewed me a letter ſhe had juſt received from Henry. The ſentiments were ſo tender, ſo delicate, ſo affectionate, I perceived in every word the traces of a mind formed for the pure delightful congeniality of mutual tenderneſs. A thouſand inſtances of his particular attention to me, the laſt time he was at home, ruſhed upon my mind. In going out to walk with his ſiſter through the fields, I remembered having once ſtuck upon the top of a ſtile, which I vainly endeavoured to get over, till Henry ſprung to my aſſiſtance, and with manly energetic fervour tore my petticoat from the ſtump in which it was entangled. Why did I not then perceive the tender emotion of his ſoul! why was I blind to ſuch a proof of ſenſibility and affection! The letter, the important eventful letter, rouſed me from my lethargic ſlumber; every word thrilled through the fibres of my heart. It awaked the ſleeping extacies of my ſoul. I inhaled the balmy ſweetneſs which natural unſophiſticated affection ſheds through the human heart. O Henry! Henry! cried I, I perceive it is with thine my mind was formed to mingle. Thou art, from henceforth, the ſovereign arbiter of my fate!

"The hour, the wiſhed-for extatic hour of his return at length arrived. Excited by his ſenſations, he hurried to our houſe the morning after his arrival; and in his looks, his manner, gave the moſt unequivocal proofs of the tender ſentiments that inſpired his mind. But ſtill a myſterious reſerve ſeals his lips. Why does he not ſpeak? Why does he not avow a paſſion ſo ennobling, ſo worthy, ſo natural, and ah! ſo fully returned! Female foibles, ſhrinking delicacies, why do you make me heſitate to begin the ſubject? Why ſhould I bluſh to inform him of my affection? O dear, often kiſſed relique! (pulling up ſomething that ſuſpended by a ribbon from her boſom) precious depoſit! choſen confidante of my tenderneſs! how often haſt thou been witneſs to the convulſive ſtruggling ſigh! How often has thy bright

face

face been dimmed by the dear, delicious, agonizing tears, which have ſtolen from my eyes!"

Our readers will, perhaps, think that our extracts from this novel are already of ſufficient length; of this we are ourſelves aware; but we could not reſiſt the inclination of affording to our friends, who are not in the habit of peruſing works of this deſcription, an opportunity of knowing that *all* the *female* writers of the day are not corrupted by the voluptuous dogmas of Mary Godwin, or her more profligate imitators.

We ſhall, as briefly as poſſible, relate the remainder of the ſtory of this work. Dr. Sidney proceeds to London to purſue his profeſſion; to which place, in the true ſpirit of the modern doctrines, he is followed by Bridgetina. Like Mr. F——d, he declines all her advances; and ſhe, in imitation of M——y H——s, writes to him the following philoſophical love-letter:

"YOU tell me I have no ſhare in your affection. You even hint that you love another; but you are miſtaken if you think this makes any alteration in the decided part I have taken. No:—I have reaſoned, I have inveſtigated, I have philoſophiſed upon the ſubject; and am more than ever determined to perſevere in my attacks upon your heart. The deſire of being beloved, of inſpiring ſympathy, is congenial to the human mind. I will inſpire ſympathy; nor can I believe it compatible with the nature of mind, that ſo many ſtrong and reiterated efforts ſhould be made in vain. *Man does right in purſuing intereſt and pleaſure. It argues no depravity. This is the fable of ſuperſtition.** My intereſt, my pleaſure, is all centered in your affections; therefore I will purſue you, nor ſhall I give over the purſuit, ſay what you will. I know the power of argument, and that in the end the force of reaſon muſt prevail. Why ſhould I deſpair of arguing you into love? Do I want energy? Am I deficient in eloquence? No. On you, therefore, beloved and ah! too cruel Henry, on you ſhall all my energy and all my eloquence be exerted; and I make no doubt that in the end my perſeverance ſhall be crowned with ſucceſs. It is your mind I wiſh to conquer, and mind muſt yield to mind. Can the mind of my rival be compared with mine? Can ſhe energize as I do? Does ſhe diſcuſs? Does ſhe argue? Does ſhe inveſtigate with my powers? You cannot ſay ſo; and therefore it plainly follows ſhe is leſs worthy of your love.

"The apprehenſion of embarraſſment with regard to fortune may be another obſtacle that you may haply ſtart. But this, likewiſe, I can obviate. Read the incloſed; and you will perceive that there is a ſcheme on foot, which will accelerate the progreſs of happineſs and philoſophy through the remoteſt regions of the habitable globe. Fly this diſmal, dirty hogſtye of depraved and corrupt civilization; and let us join ourſelves to the enlightened race, who already poſſeſs all thoſe eſſentials which philoſophy teaches to expect in the full meridian

* "See Emma Courtnay."

of

of the Age of Reaſon. Let us, my Henry, in the boſom of th[is] happy people, who worſhip no God, who are free from the reſtraint of laws and forms of government, enjoy the bleſſings of equality and love. You will not then need to 'look blank and diſconſolate when you hear of the health of your friends.' 'Pain, ſickneſs, and anguiſh, will not then be your harveſt;' nor will you then, as now, 'rejoice to hear that they have fallen on any of your acquaintance.'† There are no phyſicians among the Hottentots.—There you ſhall enjoy the bleſſing of leiſure; and the powers of your mind, not blunted by application to any particular ſcience, ſhall germinate into general uſefulneſs. Oh, happy time! and in that time happy, thrice happy, ſhall be your

"BRIDGETINA BOTHERIM."

After a variety of intereſting adventures, natural, and well related, this work concludes with the marriage of Dr. Sydney with Harriet Orwell, and the return of Bridgetina to her mother. Poor Julia, having been ſeduced and deſerted by Vallaton, (who is guillotined in Paris) dies by poiſon of her own adminiſtering. It ſeems to be the intention of the author to exhibit here the fallacy of all principles which have not their foundation in religion. Had the education of Julia been grounded on the doctrines of Chriſtianity, inſtead of the vapid rules of modern honour, inſtilled into her by her father; with ſuch an underſtanding as ſhe poſſeſſed, ſhe would neither have been overcome by the plauſible inanity, and ſuperficial reaſoning of ſuch a wretch as Vallaton, nor would ſhe have attempted to expiate the crimes of filial ingratitude and proſtitution by the commiſſion of ſuicide. Among the reſt of the characters all due poetical juſtice is diſtributed; but as they are not *immediately* concerned in the *main* deſign of the work, they neceſſarily excite not that intereſt which is produced by the philoſophical portraits.

Since writing the firſt part of this review, we have learnt the name of the author of the work. The public, that part of it, at leaſt, with whom novels form the great portion of amuſement, is infinitely obliged to *her* for this admirable expoſition of Godwinian principles, and the more ſo, for having given it in the form of a novel; for the ſame means by which the poiſon is offered, are, perhaps, the beſt by which their antidote may be rendered efficacious. It will in this ſhape find its way into the circulating libraries of the country, whence is daily iſſued ſuch a peſtiferous portion of what are termed enlightened and liberal ſentiments. We could without difficulty

* "See the Characteriſtics of a Phyſician, in the Enquirer."

point out for whom, in our opinions, the characters were delineated; but conceiving that we have no possible right to involve the fair author in the evils that might arise from such a declaration, we shall leave it to each to discover his, or her own face, in the glass. The *gentle* and *tender* original of Bridgetina once thus addressed the author of Political Justice—"Pray Mr. G——— when will the nation be ruined? I want some vivid emotions:"—To your sampler, to your sampler; poor wretched, infatuated creature, and by honourable and becoming exertions endeavour to acquire that peace of mind which you can never attain in your present worthless, nay, unprincipled, pursuits. We have been thus particular in our notice of this last character, because we know that some lamentable effects have arisen from her novels.

This work is written in an excellent stile, and altogether does great credit to the literary acquirements of the author. We should be happy to meet her again, and on the same subject. The philosophical harvest is great; and the hand that thus condescends to the irksome, though meritorious, labour of plucking up and burning the weeds, deserves the thanks of her country, and the honour of being classed with the most unexceptionable female writer of the times.*

We are sorry to see a publication calculated to be so eminently beneficial, charged so high as one guinea; not that we think the sum beyond the value of the work, but that it will check the extent of its circulation, and of course impede its progress towards "general utility."

* "Hannah More."

ART. III. *The History of the Helvetic Confederacy, in Two Volumes.* By J. Planta. 4to. PP. 520. 2l. 2s. Stockdale. London. 1800.

TO trace a free and virtuous race of people from their origin to their dissolution; to follow the progress of their minds; to investigate the source and tendency of their laws; to mark the influence of natural and artificial causes on their morals and their manners; to ascertain the result of their religious and civil institutions on their political liberty, their social habits, and their general happiness; and, finally, to ascertain those defects in their system of confederation which ultimately led to the destruction of that solid fabric which had, for ages, withstood the shocks of contending factions, and united foes; would, at all times, be an interesting and an useful,

uſeful taſk. But in times like thoſe in which we live, when anarchy, plunder, and deſolation, ride triumphant over a very large portion of Europe, and threaten with annihilation all the bonds by which the remaining part of ſociety are ſtill connected together, it is a taſk of peculiar intereſt, and peculiar utility.

In the compoſition of this Hiſtory Mr. Planta has conſulted all the beſt writers who had directed their attention to the ſubject. His chief reliance, however, has been very judiciouſly placed on *Muller* whoſe abilities and fidelity no one will be diſpoſed to queſtion who has peruſed his excellent work on the Hiſtory of the Helvetic Confederacy. Muller's hiſtory going no farther than the year 1443, recourſe has been had to the works of *Lauffer* and *Meiſter*; who bring it down to the year 1768. For the events of the late revolution, and the ſtate of Switzerland antecedent to that fatal epoch, the author has been indebted to more recent writers, and to a conſiderable fund of original information. In ſhort, he appears to have neglected no ſource from which real information could be derived. We cannot, however, conceive that much dependence can be placed on *Poſſelt*, the conductor of a Jacobin Journal, and the vile calumniator of all that is virtuous and good, from whom he acknowledges to have taken ſome facts.

Prefixed to the work is a well-written dedication to his Majeſty, part of which we ſhall extract.

"Theſe pages contain the History of a confedracy, which through many arduous ſtruggles, long maintained its independence, and for ſeveral centuries preſerved, to an artleſs people, a degree of civil liberty, which effectually inſured their national honour and proſperity. While every friend to virtue and humanity muſt lament that ſo happy a polity ſhould at length have yielded to the overwhelming power of a remorſeleſs foe, aided by the folly and corruption of a comparatively ſmall number of its own degenerate members; its example cannot but afford uſeful leſſons of caution to future generations, and muſt teach them the neceſſity of energy and concord towards the ſupport of a well regulated government. The utility which, even at this period, may reſult from a due contemplation of the events here commemorated, has induced me to relate them: and I feel the moſt lively ſatisfaction in being ſuffered to lay this narrative at the feet of a Monarch, who, ruling over a free people, has exhibited the brighteſt example of firmneſs and vigour, in reſiſting the torrent of vice and anarchy, which has of late threatened the ſubverſion of civilized ſociety."

The author's brief deſcription of this romantick and ſingular country is highly intereſting.

"Themountains which, from time immemorial, have obtained

the name of Alps *, form an enormous creſcent which embraces the north of Italy. Their hoary ſummits tower far above the clouds †, and impend over clefts and caverns, whoſe unknown depths are perpetually buried under accumulated maſſes of ice and drifted ſnow. Viewed from the ſouth, they preſent a ſtupendous, almoſt perpendicular, and to all appearance impenetrable barrier; whilſt, to the northward, they ſubſide gradually in ſucceſſive chains of leſs elevated heights, which, winding in many irregular mazes, form a vaſt labyrinth, repeatedly interſected by lakes and torrents. The Alps of Uri and Underwalden, thoſe on the ſouthern frontiers of Bern, of the Valais, and the Griſons, compoſe the great cluſter uſually called the St. Gothard: and hence they branch out in various directions towards the lakes of Conſtance, Zuric, Thun, Como, and the Lago Maggiore. Hence alſo proceed, or are ſupplied, two of the greateſt, and ſeveral of the ſecondary, rivers of Europe. The three ſources of the Rhine are almoſt ſecreted from mortal eye in a remote and deſolate region on the eaſtern ſide of St. Gothard ‡; but their ſtreams ſoon uniting, form a navigable river, which, after traverſing the lake of Conſtance, deſcends over various precipices towards the confines of France, and thence winds its long and ſtately courſe to the German ocean: few rivers have been ſo beneficial to mankind; none perhaps have been ſo often ſtained with human blood. The Inn riſes not far from the Rhine; and its waters, mixed with thoſe of the Danube, ultimately reach the diſtant Euxine. The Reuſs and Aar iſſue near each other; the one from the top of St. Gothard, and the other from a contiguous mountain to the weſtward. After long and devious courſes, in which the latter receives a ſtream from the lakes of Neuchatel, Morat, and Bienne, they meet in one channel, and, with the addition of the Limmat from the lake of Zuric, contribute largely to the increaſe of the already copious Rhine. The Rhone breaks out very near the head of the Aar; and, after repleniſhing the lake of Geneva, proceeds in a rapid courſe to the gulf of Lyons. The ſource of the Teſino is cloſe to that of the Reuſs; and its waters, after having waſhed the ſhores of the Boromean Iſlands, fall, in conjunction with thoſe of the Po, into the Adriatic §. Smaller rivers,

* "Some etymologiſts have derived this word from ἀλφὸς, or *albus*; but it is more probably of Celtic origin; *al* in that language, meaning high, and *pech*, or *pes*, a mountain. v. Bullet Dict. Celt. v. *Alpes*."

† "According to Sir. George Shuckburgh's geometrical meaſurement, the ſummit of Mont Blanc is 15,662 feet above the level of the Mediterranean. v. Phil. Trans. vol. lxvii. p. 592. Several peaks near St. Gothard are ſaid to be ſtill higher."

‡ "One of theſe ſources is in a glacier called *Paradiſe*, no doubt *per antitheſin*, for a more dreary ſpot does not exiſt. Theſe ſtreams are navigated by rafts before their junction.

§ "It is a curious geographical fact, that within the precinct of a very

rivers, lakes, brooks, and torrents, are almoſt innumerable.—The Alps, and the lake of Geneva to the ſouth, mount Jura to the weſt, and the Rhine to the north and eaſt, are the natural boundaries of the country; which, on a ſurface of about fifteen thouſand ſquare miles, contains, in our days, not above one million and eight hundred thouſand inhabitants.

Of the laws and manners of the Swiſs, which cannot fail to afford much food for reflection to a philoſophic mind, we have an ample and ſatisfactory account—

"Among the laws which the Alemanni had deviſed in the early times of their obſcurity, thoſe which ſeemed moſt equitable, and congenial with the ſpirit of Chriſtianity, were ſucceſſively collected by Childebert and Clothair; and laſtly, formed into a code by Dagobert*. As they ſprung from the habits of a people chiefly addicted to arms, they were far leſs complicated than thoſe of Rome, which had to guard againſt all manner of fraud and ſubtilty. They conſiſted chiefly of ſhort prohibitions againſt acts of violence. No man was hence permitted to come armed into the houſe of another. An injury done to a woman was puniſhed by a double fine; for men, it was thought, have the means of ſelf-defence. Theſe laws related more particularly to the perſonal and domeſtic concerns of the people, their bullocks, their cows, their horſes, their bears, on which they fed with as much reliſh as the other Germans were wont to do on horſe fleſh, their ſtags, which they trained for the chaſe, their ſhepherds, dogs, their blood hounds, and the dogs they kept for hunting wolves and bears, and for running to the aſſiſtance of neighbours in caſe of need. If a dog killed a man, the owner paid half the ſum at which the life was rated; and if he refuſed payment, the dog was hung in his door, and no other entrance was permitted into his houſe until the decayed carcaſe dropped of its own accord. Few of their puniſhments were capital, for the lawgivers were aware, that the frequency of bloody executions would only foſter the ſanguinary diſpoſitions of the people, which they wiſhed to ſoften; and becauſe property is, in fact, dearer to a rude people than life itſelf. The Alemanni, like the Burgundians, had likewiſe a ſucceſſion of ſubordinate ranks. Next to the dukes and counts, they had freemen, either by birth or manumiſſion, mercenary ſervants, and ſlaves. The latter ploughed, for their own uſe, one half of the land allotted them, and the other half for their maſters. The maids ſpun wool, wove cloth, and made it into garments. They had has yet no vineyards: fewer of the ſhepherds than of the huſbandmen were ſlaves; for the German ſhepherds had ſub-

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a very few miles, on the Julian Alps, in the Griſons, riſe the Inn, which falls into the Black Sea; the Maira, which runs into the lake of Como, and thence into the Adriatic; and ſeveral ſtreams which join the Rhine, and with it reach the German ocean."

* "V. Lindenbrog. Goldaſt. and Baluze."

duced the Roman huſbandmen; and hence, to this day, are the paſtoral tribes of the Swiſs poſſeſſed of a far more independent ſpirit, than thoſe among whom huſbandry prevails. Coercive laws controlled the public conduct of this hardy people: their private life was reſtrained by the ſalutary terrors of the church. The neglect of public worſhip on Sundays was ſeverely cenſured. Men were not allowed to ſpend whole nights in the looſe pleaſures of the bottle and the ſong; and when female dancers came on Sundays to the farms and hamlets, they were driven away with heavy blows. And yet the laws, as well as the church diſcipline, admitted of abundance of rural and domeſtic enjoyments. Life was not intended to be a gloomy, but an orderly ſtate of exiſtence. The churches were ſacred aſylums for ſervants. Pious gifts were authorized; and the alienation of church property was ſtrictly prohibited. The biſhops ranked higher than the counts, and were nearly equal in dignity to the dukes. Barbarians, whoſe reaſon is apt to be perverted by ſtubborn paſſions, muſt be influenced by leaders, either eminent in rank like the dukes, or venerable like pious hermits."

A favourable ſpecimen of the author's ſkill in recounting remarkable events is exhibited in his relation of the memorable battle of Morgarten.

"The Swiſs, meanwhile, felt no diſmay. The entrenchments that gaurded the northern inlets of their country, extended from the road to Zug to that which led to Einſidlen, and were terminated at each end by a ſtrong tower *. The people prepared to obey the firſt ſummons. Four hundred men from Uri and three hundred from Underwalden landed at Brunen, and marched up the meadow to the town of Schwitz. Here lived Rudolph Reding de Biberek, an experienced veteran, who, though now feeble in body, was yet ſo full of mental vigour and ſagacity, that the people had been long accuſtomed to conſider his opinion as deciſive. 'Above all things,' ſaid he, 'make yourſelves maſters of the conduct of the war, ſo that it may always be at your option, and never at that of the enemy, when, where, and how to riſk an action. This object you will obtain by taking an advantageous poſt: you who are by far the feweſt in number, muſt ſo contrive that their greater extent of line may not avail the enemy; and hence muſt you alſo cautiouſly abſtain from expoſing your ſlender force except at a deciſive moment, and never without ſome manifeſt advantage. The duke, you may be aſſured, will not chuſe the paſs at Art. † A high mountain on one ſide, and the lake on the other, being inſurmountable impediments to the movements of an army: the road through the wood and along the ſide of the lake Egeri, is indeed equally difficult: but the paſs is far ſhorter, and will hence infallibly have his preference: here all

* "The Schoren and the red Tower, hich are ſtill extant, as well as ſome traces of the entrenchment."

† "At the head of the lake of Zug."

will

will depend on the proper uſe you ſhall make of a favourable inſtant. The heights above Morgarten, you know, form a natural bulwark; above which the old lawn *, ſpreading in an even plain, reaches the mountain Sattel: this mountain affords opportunities for various advantageous operations. A ſudden attack may be made acroſs the lawn; you may thence fall upon the flank of the approaching enemy; you may break their column; and, if far advanced into the valley, annoy their rear: confined as they will be in the narrow paſs, you may moleſt them various ways; you may break their ranks, and impede all their evolutions. The contempt your foe entertains of your ſkill in war, will facilitate all your manœuvres: and a defenſive war is beſt carried on by thoſe who are well acquainted with the nature of the country.' Reding having thus diſcharged his duty to his country, the people thanked him, and devoutly prayed kneeling to God, their ſole monarch, and now their only refuge, to bleſs their efforts in defence of the rights he had conferred. They then marched forth, thirteen hundred in number, and took poſt on mount Sattel.

" In the preceding times of factious animoſities, when private diſſentions were ſcarce ever compoſed without numerous proſcriptions, fifty men, who had rendered themſelves obnoxious to the magiſtracy, had been baniſhed from the canton of Schwitz. Theſe, having heard of the danger that threatened the liberties of their country, came to the frontiers, and requeſted that they might be allowed to join the Confederates on mount Sattel, and prove by their exertions that, although driven from their native ſeats, they were not, however, unworthy of their anceſtors. The magiſtrates, deeming it unwiſe to deviate from an eſtabliſhed rule, becauſe a danger was impending, refuſed to admit the exiles within their confines. Thus rejected, the fifty men nevertheleſs reſolved to expoſe their lives in the cauſe of their country, and poſted themſelves on an eminence above Morgarten, beyond the frontiers of the Canton.

" The 15th of October, of the year 1315 dawned. The ſun darted its firſt rays on the ſhields and armour of the advancing hoſt: their ſpears and helmets gliſtened from afar; and, this being the firſt army ever known to have attempted the frontiers of the Cantons, the Swiſs viewed its long protracted line with various emotions. Montfort de Tettnang led the cavalry into the narrow paſs, and ſoon filled the whole ſpace between the mountain and the lake. The fifty exiles on the eminence raiſed a ſudden ſhout, and rolled down heaps of ſtones, and fragments of rocks among the crouded ranks. The Confederates on the mountain, perceiving the impreſſion made by this attack, ruſhed down full ſpeed, but in cloſe array, and fell upon the

* " *Alte Matte*, is ſtill its proper name. Baron de Zurlauben has of late examined this memorable ſpot with great hiſtorical, topographical, and military accuracy: and pointed out the changes it appears to have undergone ſince this battle, by alluvions, inundations, and other irregular operations of nature."

flank of the diſordered column. With maſſy clubs they daſhed in pieces the armour of the enemy; and with long pikes they dealt out blows, and thruſts wherever opportunities offered. Here fell Rudolph of Hapſburg Lauffenburg, three barons, of Bonſtetten, two Hallwyls, three Urikons, and four of the houſe of Tockenburg: two Geſlers were likewiſe found among the ſlain; and the vindictive Landenburg met his doom from the hands of thoſe he had long wantonly oppreſſed. The Confederates loſt a ſon, or couſin of Walter Furſt of Uri, the lord of Beroldingen, and the aged baron of Hoſpital, whom his ſon had in vain endeavoured to diſſuade from engaging in the perilous conteſt. The narrowneſs of the defile admitted of no evolutions; and a ſlight froſt having injured the road, the horſes were impeded in all their motions: many leaped from this unuſual conflict into the lake; all were ſtartled; and at length the whole column gave way, and fell ſuddenly back on the infantry, which had already advanced into the paſs: theſe ſaw the precipitate retreat before they could learn its cauſe; and as the nature of the country did not allow them to open their files, they were run over by the fugitives, and many of them trampled to death by the horſes. A general route now enſued: the Swiſs purſued, and continued the ſlaughter; all the fifty auxiliaries from Zuric fell on the poſt that had been aſſigned them; and Leopold was with much difficulty reſcued from the carnage by a peaſant, who knowing the bye paths in the mountains, led him to Winterthur, where the hiſtorian of the times * ſaw him arrive in the evening, pale, ſullen, and diſmayed. Thus did the Confederates, in leſs than three hours, without much loſs, but by ſkilfully availing themſelves of the imprudence of their enemy, and by their own timely and vigorous exertions, gain at once a compleat and deciſive victory."

* "John of Winterthur."

(To be continued.)

ART. IV. *The Hiſtory of the Campaigns of* 1796, 1797, 1798, *and* 1799.

(*Concluded from* P. 239.)

THE third volume of this intereſting work contains the Hiſtory of the Campaign of 1799 in Germany and Switzerland; and the fourth compriſes a full account of the ſame brilliant and deciſive campaign in Italy. The diverſified events of this important epoch are detailed with much ability, judgment, and accuracy; and the greateſt impartiality is diſplayed in the recital of military movements, in the remarks on the conduct of commanders, and in the relation of battles and ſieges, with their cauſes and conſequences. Much profeſſional

knowledge is alſo exhibited in the critical animadverſions which occur in many parts of the work.

It is not our intention, nor would it, indeed, be compatible with the plan of our work, to follow the author through his relation of events, which muſt be freſh in the recollection of all our readers. We ſhall only notice particular parts of his hiſtory; and make ſuch extracts as contain either remarkable facts, or important obſervations. It is proper to ſtate, however, that he expreſſes himſelf, with becoming indignation, on the atrocious conduct of the French in ſacrificing every principle of honour and juſtice, to the promotion of their intereſt; and in giving a looſe to that ſpirit of profaneneſs, licentiouſneſs, and rapacity, which has rendered them the ſcourge of every country of which their arms or their arts have procured a permanent or even temporary poſſeſſion. Their groſs exaggerations in the account of the reſpective loſſes of themſelves and their enemies, are likewiſe fully expoſed; and their impudent falſhoods confuted by correct and faithful eſtimates.

The ſudden departure of the Archduke Charles from Switzerland, in the Autumn of 1799, immediately after the arrival of the Ruſſian army under General Korſakow, and the fatal conſequences that enſued, which blaſted all the fruits of one of the moſt brilliant campaigns, of which modern hiſtory affords an example, are fully deſcribed by the author, who ſeems to think, that the irruption which the French had made into the countries on the Mein and the Neckar juſtified, in a conſiderable degree, the conduct of that Prince; and who does not admit that the ſubſequent defeat of the Ruſſians is to be ſolely imputed to his removal from the Banks of the Limmat to thoſe of the Rhine; though he be decidedly of opinion that he ſhould have left a part of his force on the former of theſe rivers.

"It is not however to that remote cauſe that the misfortunes of the 25th and 26th of September, muſt be excluſively attributed. The delay which took place in the march of Marſhal Suworow, the death of Gen. Hotze, and the bad conduct of Generals Petrarch and Korſakow, conſtitute three other principal cauſes of theſe events.

"When the delay, which took place in the march of Gen. Suworow, is ſpoken of, it is not referred to the three days longer, which he remained in Italy in order to ſecure the fall of Tortona. The great intereſt which the French had in preventing it, and the *demonſtrations* which Moreau made with this view, were motives which prudence could not reject. But what can never be excuſed, and what muſt always be regretted is, the three or even four days which the negligence or bad faith of the Auſtrian Generals cauſed Marſhal Suworow to loſe in the Italian

Italian Bailiwicks. It may be affirmed with perfect certainty, that it had been positively promised him, that a sufficient number of beasts of burden for transporting the bread and baggage of his troops, should be collected and ready by the time at which he should arrive at Taverna. Those who some way or other prevented the fulfilment of this promise, it must be allowed are extremely culpable, and indeed it is upon them that the responsibility of all the reverses which the allies experienced in Switzerland ought to fall. In fact, had Marshal Suworow been able to put his van-guard in motion on the 10th, instead of the 19th, and to have set off himself on the 17th instead of the 20th, he would have arrived at Altorf on the 22d or 23d, that is to say, two or three days before the attack of Massena. It would thus have been prevented; the forces of the allies would have remained entire. Hotze would have lived, and the invasion of the small Cantons would undoubtedly have been made by him with vigour, with concert, and most probably with a success, which would have immediately seconded the operations of Marshal Suworow. Events very different from those regretted by Europe, it may be believed would have happened. It will be objected that if the Russian General had arrived sooner, Massena would have also made his attack earlier; but this objection which naturally suggests itself, is destroyed by the fact: for Massena was perfectly ignorant of the march of Marshal Suworow, and Lecourbe was on that point in such perfect security, that when he put himself in movement at the same time with the rest of the army, on the 24th, he found himself engaged in the valley of the Reuss, between the Russians and the column of Gen. Auffenburg. Since then, Marshal Suworow not arriving till the 26th, had concealed his march from the French, it appears evident that the case would have been more certainly the same, if he had arrived three or four days sooner.

"It need not be repeated how fatal the death of Gen. Hotze was to the Allies. That able officer, fighting on and for his native country, would, perhaps, upon the 25th, have maintained his position against Gen. Soult, or at least his defence would have been more obstinate than that of his successor. He certainly would not, like him, have so precipitately evacuated the Toggenburg, the country of St. Gall, and the canton of Appenzell. He would have disputed the ground inch by inch, and would, perhaps, even have been able to do something in favour of his colleague Korsakow. He would, it cannot be doubted, have justified the confidence which Marshal Suworow had in him, and would have supported him to the utmost of his power. It is probable that, in that case, the Marshal finding himself well supported on his right, instead of being obliged to retire into the Grisons, would have kept his post in the small cantons, and that upon the return of the Archduke to the Rhine, the campaign might have been renewed with advantage.

"But the immediate causes of the disasters of the 25th and 26th of September, were the faults of Generals Petrarch and Korsakow; those of the former have already been sufficiently pointed out; besides, to say what Gen. Hotze would not have done, is to have said what Gen. Petrarch

Petrarch did do, and what he ought not to to have done. He ſhewed himſelf on this occaſion, as he had done ſome months before, at Frauenfeld, and, in 1796, at Kehl, and in the Black Foreſt. To recal theſe occurrences, is to ſay enough againſt that General.

" It is a matter of regret, that the conduct of Gen. Korſakow cannot be more favourably ſpoken of; his amiable qualities, his undoubted bravery, and the honourable uſe which he made of the favour he once enjoyed at the Court of Peterſburg, would prevent any reflection was it not conſidered that it is not on the man, but on the General, that a judgment is to be paſſed. In the latter capacity he has been far from fulfiling the expectations, which were to be formed of a man who was ſelected to go, at the diſtance of 1,200 miles, to command an army deſtined to give the laſt finiſhing to the ſucceſs of the campaign. He had brought into Switzerland, or had formed very ſoon after he got there, prejudices againſt the Auſtrians, which certainly were not juſt to the length that he carried them; for if the military farce which they played off on the 27th of Auguſt, and to aſſiſt at which they made him come up by forced marches, was not calculated to give him much confidence in their offenſive intentions, it ought not, however, to have made him believe that they were diſpoſed to betray and ſacrifice him. If information may be depended upon, ſcarcely was he arrived, when, according to the order of his Sovereign, he required that an attack ſhould be made, and did it ſo keenly, that the Auſtrians, though perhaps with no great ſincerity, conſented to it, and in conſequence a plan of attack was formed. The part which was aſſigned to Gen. Korſakow, he thought too hazardous, and from that conceived that they wiſhed to have him defeated. He refuſed to execute it, alledging that his troops were not accuſtomed to a war *among mountains*, which every reader will obſerve, was certainly the ſame thing as to renounce it altogether in Switzerland."

The ſubſequent conduct of General Korſakow, after he had aſſumed the chief command in Switzerland, and at the critical moment when his lines were attacked by the French, as well as during the retreat of his army, are clearly proved to have been moſt injudicious, unſkilful, and improper. This General, and three others who ſerved under him were diſmiſſed the ſervice by their Sovereign. The conduct of Maſſena is alſo ſeverely cenſured by our author, who ſhews that he neglected the moſt favourable opportunities for attacking his enemies, and that, in the victory which he ultimately obtained, he was indebted " partly to chance," and derived from it only a ſmall part of the advantages, which it ought to have produced. Of Suworow he ſpeaks in very different terms.

" It is conſoling to have to paſs from cenſure to admiration, and ſuch is the caſe now, that the conduct of Marſhal Suworow and his brave army be ſpoken of. When it is remembered that it was after having

having come from the interior of Ruſſia, and after a moſt active and bloody campaign of five months duration, that this army, reduced almoſt to the half of its original number, penetrated into the middle of the Alps, there to open a new campaign, to fight new battles, and to engage in a kind of warfare to which it was entirely unaccuſtomed, one is ſtruck with admiration of theſe intrepid ſoldiers of their worthy commander, and of the Emperor Paul, who ſubjected his troops to ſuch labours for the benefit of the civilized world!

" The march of Marſhal Suworow acroſs the Alps, ſhall not here be celebrated, for the French and Auſtrians had preceded him; but what muſt appear much more worthy of praiſe are the obſtinate battles which he fought in the valley of Mutten, and in the canton of Glarus, the conſtancy with which he and his army ſupported every kind of privation, and the fatigues of a march which was a continued engagement. Generals Prince Bagration and Roſenburg, already ſo diſtinguiſhed in Italy, acquired new glory in Switzerland. Marſhal Suworow confirmed that with which he was already loaded, and gave freſh proofs of his reſolution and heroiſm. It has been ſaid, that he received, with much impatience, the accounts of the diſaſters experienced by Generals Petrarch and Korſakow, and certainly conſidering how many projects were diſappointed by them, and all the miſchief they did to the affairs of the Allies, it would have been aſtoniſhing if he had received them otherwiſe. He has likewiſe been reproached with afterwards loſing time in the canton of Schweitz, and perhaps with a certain degree of juſtice; but it is a noble fault to be ſlow in retiring before an enemy, and he did better than fly before his, for he ſtopt and beat them.

" Before finiſhing this chapter, ſomething muſt be ſaid with regard to the loſs of men on both ſides in Switzerland, from the 25th of September to the 9th of October. It would only be loſs of time to refute the extravagant reports made by the French Generals in the intoxication of victory. The final eſtimate ſent by Maſſena on the 9th of October, in which he ſtated the total loſs of the Allies, at 30,000 men, ſhall only be attended to, and it may, without heſitation, be affirmed from various reſearches made on the ſubject, that this ſtatement was at leaſt exaggerated by one half. The Auſtrians loſt few men on the 25th, and had no priſoners taken from them, and it would probably be going beyond the truth, when their numbers of killed and wounded is ſtated at 1,000. The loſs of General Korſakow's army, which has been ſo variouſly reported, was certainly not above 8,000 men in killed, wounded, and priſoners. Marſhal Suworow in theſe three ways loſt about 2,000 men. He likewiſe left ſome ſick and wounded at Glaris, as did Korſakow at Zurich; but their number could not amount to 2,000. In the three actions of the 9th of October, the Allies loſt about 2,000 more, ſo that on the whole, the void occaſioned in their ranks in the courſe of three weeks, was about 15,000 men. There is reaſon to believe that the loſs of the French in the ſame period, did not exceed 9,000. They ſuffered very little in their engagements

gagements with Generals Petrarch and Korſakow, and their principal loſs was in their combats with General Lincken, Bagration, and Roſenberg. Thoſe who have ſeen ſervice, and who know how much Gazettes, and even official reports, exaggerate the deſtruction of men, which is always too great in a human point of view, will not be ſurpriſed to find here reduced ſo much the loſſes, which on both ſides have been ſwelled ſo high. There never is a campaign in which the number of men in the Belligerent armies is not two or three times deſtroyed by exaggeration or credulity. It is the duty of the hiſtorian to avoid the one, and, if poſſible, to ſet right the other."

The following is a juſt remark on the mode of carrying on war, and more particularly applicable to the preſent than to any former war:—

"War is a forced ſtate of things to which every conſideration foreign to it, and every ſubaltern intereſt muſt bend: it is a game at which we loſe, as ſoon as we ceaſe to gain: either we muſt not play it at all, or we muſt be determined to profit boldly by all its chances, and never to forget, that if that be not done, the enemy is there to puniſh the omiſſion. It is a game in which, with parity of ſtake and of ſkill, he who only aſpires to gain a little, muſt end by becoming the victim of him who aſpires to gain much. The Auſtrians have perſonated the firſt of theſe gamblers, during almoſt the whole courſe of this war."

There is another point to be taken into conſideration in diſcuſſing the events of the preſent war; if two hoſtile powers have equal military means and reſources, and an equal extent of population; and one of them ſpurning with contempt all principles of juſtice and all reſtraints of law, whether national or general, ſacrifices every ſettled rule of action between rival States, and every ſocial tie which binds the people of the ſame country to each other, and to thoſe who govern them, to the gratification of its intereſt, and the attainment of its ends;—while the other power regulates its conduct to its enemy by the known and received principles of the law of nations, and to its ſubjects by the maxims of juſtice and the laws of the land; the former muſt have a decided advantage over the latter. *This* advantage the French have had in the preſent conteſt; and to *this* cauſe may the greater part of their ſucceſſes be traced. The whole loſs of the Allies in Germany and Switzerland, during the campaigns of 1799, are eſtimated at 25,000, killed or dead of their wounds; that of the French at 30,000. The author adds: "It may be ſuppoſed, that at leaſt *one half* of that number was rendered unfit for ſervice, and *therefore* that the total waſte of men able to bear arms, was on the part

of

of the Allies 40,000, and on that of the French 45,000." There is an evident miſtake here in the computation; for one half of 25,000 is but 12,500, ſo that the total waſte on the part of the Allies could only be 37,500 inſtead of 40,000, which is 7,500 leſs than the French. The latter, however, are ſaid to have made 30,000 priſoners, whereas thoſe of the former did not exceed 25,000.

At the opening of the campaign in Italy, the forces of the French and other aſſociates in arms in that country, amounted to 130,000 men, and that of the Auſtrians to no more than 60,000. Theſe latter, indeed, afterwards received a reinforcement of 20,000 Ruſſians, but before theſe had arrived, the Auſtrian General Kray, whoſe ſkill, activity, and talents, we have ſo often had occaſion to praiſe, defeated the enemy in ſeveral ſucceſſive actions, and paved the way for that continued ſeries of victories which crowned with glory the memorable efforts of the Allies. The author, contemplating with delight, the happy effects of the determined conduct of England, in this eventful war, concludes one of his chapters with the following juſt and flattering remark:—

"Situated at one extremity of Europe ſhe was re-eſtabliſhing at the other extremity the King of Naples on his throne—was preſerving at the ſame time the Ottoman Empire, and accompliſhed more with ſome ſhips and ſome hundreds of men, than that immenſe Coloſſus could effect for its own ſake—She was ſuſtaining by her councils, her fleets, and her treaſures, the energy, the confidence, and the efforts of her continental Allies—She was preparing to effect in Holland a powerful diverſion in their favour ſhe was ſhewing herſelf on the ſeas ſuperior to the united maritime powers of France and Spain.—In a remote part of the globe, ſhe was ſucceſsful in rendering the whole of India one of her colonies. In the midſt of this prodigious and incomparable exhibition of her power, and of this divergence of her force, ſhe was ſucceſsfully employed in encreaſing and concentrating it by the union of Ireland with Great Britain. Such was to this fortunate Iſland, flouriſhing at home, and powerful abroad, the happy reſult of the wiſdom of the conſtitution, the virtues of the Sovereign, the genius of miniſters, and the public ſpirit of the nation."

The moſt important events are detailed with a degree of accuracy, and even in a ſcientific, though perſpicuous, manner, that muſt afford equal pleaſure to the profeſſional and to the common reader. The author cloſes this volume, as he cloſed the former, with an account of the reſpective loſſes of the Belligerent Powers.

"Why cannot the hiſtorian ſhut his eyes againſt this afflicting picture?

picture? But condemned as he is to open thoſe of the public, after having examined with attention all the calculations of the daily loſſes worthy of notice, after having compared and weighed all the eſtimates that have been made on this ſubject, he will find himſelf not far from the truth in ſtating the loſs experienced by the Allies in killed and wounded at 30,000 men; in priſoners at 10,000; and that of the French in the firſt reſpect at 45,000; and in the ſecond at 35,000. From this it reſults that it coſt the Republicans twice as many men as it did the Allies, a natural conſequence of ſix great defeats, of a great number of fortreſſes being loſt, and of a campaign entirely of diſaſters. It is alſo ſeen that it cauſed a ſacrifice of 75,000 ſoldiers, the victims of the ſilly and barbarous ambition of five men, who replunged the world into the horrors of war. So much blood happily was not entirely loſt in the cauſe of juſtice, of reaſon, and of ſocial order; and one of the moſt beautiful parts of Europe, though not immediately reſtored to its legitimate poſſeſſors, was at leaſt freed, for a time, from revolutionary deſpotiſm, rapacity, irreligion, and immorality."

This volume is interſperſed with ſome biographical anecdotes and military characters, which are curious, and probably new to moſt of our readers, and which we ſhall, therefore, extract.

General Kray.

"General Kray was born in Hungary, and has ſerved ſince his infancy in the Imperial army. He has obtained the rank he now holds by long and uſeful ſervices. He has always ſhewn himſelf poſſeſſed in an eminent degree of that qualification, which diſtinguiſhes the Hungarian officers, viz. a perfect knowledge of the kind of war to be carried on with light troops and on the advanced poſts. He commanded with diſtinction thoſe of the great Imperial army in 1794, and, it may be remembered, that he was alſo at the head of the advanced corps of the army of Gen. Werneck at Neuwied in 1797. Gen. Kray is now about 60 years of age; but he is robuſt, active, and likely to be long able to exert his talents for the defence of his country and of his Sovereign."

General Serru ier.

"It is known that preſerving under the Republican ſtandard that ſenſe of honour which had raiſed him to the rank of Lieutenant Colonel under the old government, he kept himſelf ſo pure in the midſt of the extortions committed by other Generals, that he was called the *Virgin of the Army*."

The Marquis de Chasteller.

"General the Marquis de Chaſteller is a man of rank and fortune in the low countries. He has, from his youth, ſerved in the engineers, and poſſeſſes all the knowledge neceſſary for that ſituation. He

He ſerved with diſtinction in the war againſt the Turks, and in the two againſt France. It was he who, in 1795, placed Mentz in that formidable ſtate in which it now is, and with reſpect to which it may be truly ſaid: *Non nos quæſitum munus in uſus.*—His example may encourage military men who are ſhort-ſighted not to deſpair of being uſeful, and of advancing in their military career. Few people labour under this diſadvantage to a greater degree than himſelf; but making uſe of glaſſes and ſpectacles which he always wears in battle, he has ever found himſelf capable of ſeeing every thing, as well as of doing every thing; and during the campaign he has filled the moſt active ſituation, the moſt important one, and to which the *coup-d'œil* ſeemed particularly neceſſary, that of Quarter-maſter General. It is to be preſumed that the ſingularity of wearing ſpectacles, a very uncommon thing in the German armies, might have contributed, but nevertheleſs not ſo much as his extraordinary bravery, in drawing upon him ſome of the numerous wounds with which he is covered. He received glorious ones at the battle of Maubeuge, which recalls an incident that will not be miſplaced in this biographical note.—

"The Marquis de Chaſteller, then employed in the ſtaff, put himſelf at the head of a body of horſe to charge the French infantry; after having given the order he executed it himſelf with all the ardor of his courage, and all ſpeed of his horſe; but thoſe of the troop who followed him not being ſo ſwift as his own, he came alone on the bayonets of the enemy, had his horſe killed, received himſelf ſeveral wounds, and was thrown on the ground. In a few minutes his body of cavalry had charged, diſperſed, and purſued the enemy, and had diſappeared. The Marquis de Chaſteller found himſelf on the field of battle covered with his blood, and without the means of regaining the army. He was perceived and recognized by an Auſtrian horſeman, who came to him and ſaid, "Sir, I have a broken thigh but my horſe is ſound; make uſe of it to get away from hence; your life is valuable; mine can no longer be of any ſervice.' The ſoldier at the ſame time got off his horſe, and compelled, by his entreaties, the Marquis de Chaſteller to mount it. The latter rejoined the body of the army, and before he thought of having his wounds dreſſed, he thought of ſending for this heroic ſoldier, had the pleaſure to ſee him as well as himſelf recovered from his wounds, and the generoſity, it may perhaps be ſaid, the juſtice, to grant him a penſion."

General Macdonald.

"This General is of Iriſh extraction, and after having firſt ſerved in Holland, he entered the Iriſh brigade in the ſervice of France before the revolution. While his comrades were emigrating, he ſeemed diſpoſed to imitate their example: but having married the daughter of a violent democrat, he was threatened by him with being diſinherited if he quitted France. This conſideration kept him there; but he did more—he continued in the ſervice of the Republic. He was

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Aid-de-Camp to Dumourier, and afterwards to Pichegru, who promoted him rapidly. He did not follow the fortunes of the latter General in 1797; and was the next year sent to the army of Naples. To him has been attributed the ſucceſs of the battle of Civita Caſtellana, which decided the fate of the war, undertaken by the King of the two Sicilies. It is ſaid on this occaſion, he treated Championet very roughly on the field of battle, although the latter was Commander in Chief. It has been ſeen that he ſucceeded to him in this rank a ſhort time afterwards. He is, at preſent, one of the Lieutenants of the Firſt Conſul."

Marshal Suworow.

"Suworow was born, in 1730, of noble parents; in 1742 he entered the ſervice as a common ſoldier, and it was not till the year 1759 that he was made a Lieutenant. In 1754, he made his firſt campaign in Pomerania: in that of 1761, he is found already a Lieutenant-colonel in the light troops; and it was then, that in ſerving at the outpoſts againſt the Pruſſians, he became completely maſter of his profeſſion, and obtained at the head of the Coſſacks, a reputation ſimilar to that which the famous Loudon, and in the ſame rank, and the ſame war, acquired at the head of the Croats. Suworow during this campaign was in a number of actions, and was wounded by a ſhot at that of Golnaw. At the end of the year, which was the æra of peace, he was ſent by Count Panin to the Empreſs, who gave him a Colonel's commiſſion in her own hand-writing. In 1768, he was brigadier, and was ſent into Poland againſt the Confederates, whom he defeated, in many rencontres. In 1770, he was raiſed to the rank of Major-General. He eſcaped death in a miraculous manner, having fallen into the Viſtula and being almoſt at his laſt gaſp when he was drawn out. He made rapid advances in the career of honors, received the ſame year the order of St. Anne, a little after that of St. George, and afterwards that of St. Alexander. In 1771, he was oppoſed to Dumouriez, who commanded a body of Confederates. The ſame year he gained the battle of Stalowitz, and beſieged the caſtle of Cracow, and took it. The partition of Poland taking place in 1772, Suworow having paſſed four years in that country, returned to Peterſburg, and was employed in Finland. He was, in 1773, in Moldavia, where he made war againſt the Turks under Marſhall Romanzow. He covered himſelf with glory the following year, by defeating, with 12,000 men, the grand Turkiſh army, conſiſting of 50,000 men, of whom 3,000 were ſlain; 40 pieces of cannon were taken. Peace having been made the ſame year, he was diſpatched into Muſcovy to purſue and take the rebel Pugatſchew: he was, as a reward for this ſervice, appointed commander of all the troops of this vaſt country. In 1778, he was employed in the ſame capacity in the Crimea, where he had been ſent two years before, and where he eſtabliſhed Schaim Gheray as Khan. He then returned to Peterſburgh, where he was loaded with new favours by the Empreſs. Deſtined to ſerve in all the parts of the immenſe empire of this Sovereign, he was ſent into

Perſia in 1780, the following year into the Province of Caſan, and in 1782 into the Cuban. In the next year he made Schaim Gheray abdicate his throne, diſarmed the Nogais Tartars, and obliged them to take an oath of fidelity to the Empreſs. Upon their breaking it, and making an inſurrection, Suworow chaſtiſed them by killing 4,000 men upon the borders of the Cuban. He received the order of St. Wolodimir, returned to Moſcow in 1784, and in 1785 to Peterſburgh. In 1786, he accompanied the Empreſs in her journey into the Crimea, and commanded the troops aſſembled on this occaſion near Cherſon. The following year war breaking out between the Ruſſians and the Turks, he was entruſted in the ſame country with the command of 30,000 men. He was wounded in the attack of Kinburn by the Turks, and again afterwards before Ockſakow. He was adorned with a new order, that of St. Andrew, the firſt in the Empire. He went, in 1789, with 7,000 men, to the relief of Prince Cobourg, in Wallachia, in 36 hours marched 70 miles, and aſſiſted in defeating the Turks at Forhani. Having come back upon the Pruth with as much rapidity, he afterwards with no leſs celerity returned to rejoin Prince Cobourg. They together gained the battle of Rymnik: in conſequence of this, the Empreſs conferred on him the title of Count Rymniſky, and the Emperor of Germany made him Count of the Empire. In 1790 he was commiſſioned to attack with 23,000 men, Iſmailow, defended by 43,000. He took this place by aſſault; 4,300 Ruſſians periſhed there; but 33,000 Turks were killed or wounded. After this terrible exploit, he returned to Peterſburgh in 1791, from whence he was ſent into Finland to command the fleet, and the army. The following year he went into the Crimea, to re-unite in his own perſon the three commandments of this country. Two years after he was ſent into Red Ruſſia with 13,000 men. He marched into Poland, went, in three weeks, about 500 miles, and beat the Poles in two great actions. After the defeat of Koſciuſko at Matſchewitz, he joined Generals Ferſen and Derfelden, under the walls of Pragua, (the ſuburb of Warſaw, on the other ſide of the Viſtula); with 20,000 men he carried by aſſault that ſuburb, where 30,000 Poles were intrenched, and where a great part of them were put to the ſword. He entered Warſaw, was made Field-Marſhal, received from his Sovereign an eſtate of 7,000 peaſants, and from the King of Pruſſia the order of the Black Eagle. He remained one year in Warſaw, went to Peterſburgh at the end of the year 1795, from thence to Finland, and afterwards upon the Nieſter to command 80,000 men. Here the hiſtorian leaves his hero. It is known that from the cloſe of 1798, he was deſtined to the command, which, in the courſe of this narration, he has been ſeen to exerciſe with ſuch ſucceſs. By this ſuccinct account, into which the details of the private life of Marſhal Suworow being omitted, his public life ſo long, ſo active, and ſo varied, has been compreſſed, it has been ſeen that at the moment in which, by the peculiarity of his deſtiny and by one of the ſingular effects of the French revolution, he came to make war in the plains of Italy and on the ſummits of the Alps, he was 69 years

of

of age, 57 of which had been ſpent in ſervice—that he had made near 20 more or leſs active campaigns—fought the Pruſſians, the Poles, the Turks, and the Tartars—that he had made war on the ſhores of the Baltick, of the Black Sea, and of the Caſpian Sea—that he had from the loweſt, arrived at the higheſt rank in the army—and that he wore badges of the gratitude of three powerful Sovereigns.—Nothing was wanting to compleat this great military career, (for which, in reſpect to the variety of the theatre upon which it was tranſacted, no terms of compariſon can be found but in ancient hiſtory), but to become connected with the greateſt event of the age, the French revolution.—The man, who had in the north of Aſia conquered Barbarians, came to the ſouth of Europe to conquer thoſe who boaſted of having arrived at the higheſt degree of civilization.—He who had carried his battalions to the remote countries into which the Romans had gloried in having made their legions penetrate, conducted them into the country which had been the ſeat of their empire—He who had ſurveyed the Caucaſus, came to climb the St. Gothard. The ſame man who had acquired great renown in triumphing over nations which oppoſed to him courage without ſcience, ſupported it in fighting againſt enemies who oppoſed to him both.—The ſame man, in ſhort, who had reduced to the rank of a private individual Schaim Gheray, and what is much more, the king of Poland, went to exert himſelf to reſtore the dominion of Italy to its lawful Sovereigns.—A deſtiny ſo ſingular, and in ſome reſpects ſo great, naturally fixed all eyes upon the man who was accompliſhing it; and when it was ſeen that he himſelf was as eccentric as his deſtiny, the intereſt which both excited was increaſed, and had for ſome time no bounds. The man was as much ſcrutinized as the General, and his military and private qualities became the ſubject of admiration or of criticiſm with the public, and the journaliſts."

We do not agree with the author in attributing the religious habits of this extraordinary man to artifice or deſign; we are convinced, on the contrary, that they reſulted excluſively from principle, from a juſt ſenſe of his duty as a Chriſtian, and from an earneſt deſire to fulfil it, to the utmoſt of his ability. His remarks on this ſubject appear to us much too refined. It is a common error to ſuppoſe that becauſe a man is eccentric in ſome reſpects, he muſt of neceſſity be ſo in all. We think, too, that he has greatly undervalued the military character of Suworow, which would, we are perſuaded, loſe nothing by a compariſon with that of the moſt conſummate Generals of the laſt or preſent century.

We are happy to find that it is the author's intention to publiſh another volume containing a hiſtory of the campaign in Holland *; we ſincerely hope that his labours will not end here. The ability which he has diſplayed in the compoſition of the work before us makes us wiſh to ſee from his pen a hiſ-

* We underſtand, that the fifth volume is juſt ready for publication.

tory of the diſaſtrous campaign of 1800; and alſo of the firſt campaigns of the war from its commencement to the year 1796; which would form a compleat military hiſtory of the conteſt occaſioned by the French Revolution, from its birth to the cloſe of the eighteenth century.

ART. V. *Sermons on various Subjects.* By Edward Pye Waters, A. B. Curate of Great Barr, Staffordſhire. 8vo. PP. 288. Pearſons, Birmingham; White, London. 1800.

THIS volume contains fifteen ſermons, on the following ſubjects—1. On the Neceſſity of Orthodox Opinions. —2. On the Inſufficiency of all but religious Motives.—3. On the Study of the Holy Scriptures.—4. On Induſtry.—5 On Repentance.—6. On the Imitation of Chriſt.—7. On the Fear of God.—8. On the Obſervance of the Sabbath.—9. On the Origin and Diviſions of Law.—10. On the natural Principles of Juſtice, Mercy, and Humility.—11. On the Prodigal Son.—12. On the Works of Nature.—13. On the Duty of loving our Enemies.—14. On the relative Duties of Miniſters and Hearers.—15. On the Uſe of Externals in Religion.

Theſe ſermons are written in a plain, but energetic ſtyle; the language is not only chaſte and perſpicuous, but nervous and impreſſive; the different ſubjects are diſcuſſed with ability and feeling; and this collection has confirmed the favourable opinion which we were led to entertain of the author, from the peruſal of a ſingle ſermon, which was formerly reviewed by us*, and which ſtands the tenth in the volume before us. That ſermon, the *ninth*, the *firſt*, and the *ſecond* are entitled to a diſtinguiſhed place in the clerical compoſitions of the preſent day.

In his firſt ſermon, the Preacher follows the Apoſtle Paul to Athens, and ſhews the difference between the Chriſtian doctrines which he promulgated, and the Pagan tenets and practices which he went to purify and correct. Then applying his obſervations to the times in which we live, he proceeds thus:

"I am ſorry to obſerve, that, even at this enlightened period, perhaps a ſtronger reſemblance exiſts between the religious opinions of Chriſtendom and thoſe of the ancient Epicureans and Stoics, than in any age ſince the propagation of evangelical truth. For do there not exiſt among us men who can ſhut their eyes upon the light of

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* "Vol. iv. P. 225.

heaven

heaven and the wonders of nature, and dare to queſtion the very exiſtence of the Almighty Father? Has not a whole powerful and civilized nation, aſſembled in council, impiouſly decreed that there is no God? And wherein do the modern philoſophers differ from the Epicureans of old, except it be, that their vices are more groſs, more ſavage, more audaciouſly avowed? Again, we have a race of ſceptics, who probably, without bad intention, and wanting rather knowledge than zeal, perplex themſelves with endleſs diſputations, and with reſpect to religion hang balanced in perpetual doubt, 'like children toſſed to and fro, and carried about with every wind of doctrine.' It is, indeed, one of the evils inſeparable from the preſent refined ſtate of ſociety, that men become faſtidious and fanciful in their opinions, and that they rather pay attention to doctrines which, by their novelty and ſtrangeneſs, amuſe the imagination, than to thoſe, which being built on the immoveable foundations of truth, muſt ever remain uniform and the ſame in ſubſtance and appearance.

"Others there are, who, like the Stoics, deny not God, nor his attributes, by their words, but contradict their belief by their practice;—'preſumptuous and ſelf-willed,' and in no wiſe regardful of the providence of heaven, theſe men rely entirely on the powers of the underſtanding, and aſcribe that glory to themſelves which is due to God. Such errors as theſe have a direct tendency to Atheiſm, and are much more blameable than the errors of the Athenian philoſophers, who had not the light of revelation to guide them in their reſearches.

"But it is not only atheiſtical opinions which prevail in the preſent day. Though the more glaring abſurdities of idolatry have diſappeared wherever Chriſtianity has diffuſed itſelf, yet there are many who worſhip God ignorantly. But he that ſerves God in ignorance, is not far removed from an idolator, and ſtands in great danger of falling, one day or other, into the worſhip of falſe gods. Who has penetrated into the ſanctuaries of the Romiſh church, and has ſeen men that profeſs themſelves worſhippers of the one true God, making prayers and offerings, and proſtrating themſelves at the feet of ſenſeleſs images of wood or ſtone, the miſerable repreſentation of ſome martyred ſaint, or of the crucified Redeemer;—who has ſeen or heard of this, and has not thought that the times of Gentile darkneſs are not yet paſſed by? Who again has entered into the conventicles among us, and has liſtened to men that profeſs themſelves miniſters of that God who requires a reaſonable ſervice, venting the moſt profane abſurdities under the name of goſpel truths; and has ſeen them diſtorting their features and convulſing their frames, as if impaſſioned geſture, wild declamation, and 'jeſting not convenient,' could promote the real intereſts of a mild, chaſte, and rational religion? Who, I ſay, has beheld this, without anticipating the corruption it is likely to introduce into our religious diſcipline; without depreciating that ignorance of the true doctrine and practice of the Chriſtian church which will probably enſue, if the oracles of God

ſhould

ſhould ever be entruſted to the ignorant and deluded advocates of enthuſiaſm."

That vanity is the general ſource of ſcepticiſm, as well religious as political, no man who has any knowledge of the human mind will deny. The ſceptic and the infidel, inflated with pride, reject the admonitions of conſcience, and, deſpiſing the humility of the Chriſtian, diſdain to acknowledge the inſufficiency of human reaſon. Some of the conſiderations which naturally ariſe out of this reflection, are ably treated in the ſecond ſermon.

"The fundamental miſtake upon which the fanciful theories of this philoſophy have been built, ſeems to lie in too exalted an opinion of the powers of the underſtanding, and too ſecure a reliance on the good qualities of the heart. But the powers of the human mind, unaſſiſted by revelation, mighty as they may appear to us at firſt view, are in reality but little ſuperior to the inſtinct which governs animals; and the good qualities of the heart, unleſs purified by religion, ſhews themſelves only in tranſient and momentary gleams, and are frequently obſcured by the dark and ſullen paſſions. It is true, that mankind have learned to penetrate the bowels of the earth, to traverſe the ſea in ſhips, and to trace the courſes of the heavenly bodies: it is true, that men may be found, verſed in abſtruſe calculations, powerful in argument, and ſagacious in obſervation. But what are all the inventions of the ingenious, and the reflections of the wiſe, able to effect, when the riches and wiſdom of the creation are to be fathomed? We trace with weak and faultering ſteps, a few degrees of the immenſe deſign, but quickly find ourſelves loſt and bewildered in the greatneſs and magnificence of the ſubject. In the inveſtigation of the important queſtions, which are comprehended under the venerable name of religion, the mind cannot advance far by its own ſtrength, nor diſcover truth without the aid of revelation. Without the revelation of God, we cannot know why we were born into this calamitous world for the apparent purpoſe of enduring toil, ſickneſs, and pain, alleviated but ſeldom by uncertain and fleeting moments of enjoyment: we know not for what purpoſe, reaſon, ſo ſlow in growth, ſo frail when grown, is given to us, which expoſes the miſery of life, without enabling us ſufficiently to relieve it. In ſhort, without revelation, we know not, and can ſcarcely conjecture why we exiſt at all. What then is the mighty advantage communicated to us by the faculties of the mind? I repeat, that unleſs we exert them as revelation has commanded us, and apply them as inſtruments to convince ourſelves of the truths of religion, they will ſerve us leſs effectually than the inſtinct which compels the brute-animal to provide for its own ſafety and welfare. Let us then diſtruſt the ſpecious diſplays of human ingenuity, with which the world is filled: the knowledge which is thus imparted to us, is indeed, by no means to be deſpiſed; but let us reckon upon it as of *ſecondary* importance

portance, when we attempt to account for the manifold inconſiſtencies of life, and enter upon the intereſting topic of religion."

The author's reflections upon worldly *honor* are too judicious to be omitted here; nor ſhall we ſuffer them to paſs without earneſtly recommending them to the ſerious attention of every—*man of the world.*

"But, beſide the natural ſenſe of moral obligation, which we have ſhewn to be weak and inſufficient, the adverſaries of revelation have brought forward another phantom, which is called *honour.* I mean that ſpecies of honour which ſets itſelf up as independent of religion. This much cheriſhed principle, when ſtripped of its outward covering, will be found to be compoſed of nothing but the pride of man dilated to its utmoſt extent. Pride, when not tempered and corrected by the precepts of Chriſtianity, introduces much evil. A man of honour is jealous of his word, brave, ſpirited, and generous: but he is at the ſame time irafcible, impatient, haughty, and vindictive. A man of honour is punctual in the diſcharge of debts for which his word is paſſed; but he neglects the juſt claims of many others, and rather than diſobey the calls of honour, would ſee ruin fall upon their heads. Honour teaches him not to dread the commiſſion of murder, when ſanctioned by the name of duelling; or when the load of life becomes weariſome, not to ſhudder at the perpetration of ſuicide, unawed by the apprehenſion of hurrying into the preſence of the Almighty with all his ſins unrepented of. What dependence then is to be placed upon a principle ſo wavering and inconſtant, thus unable to ſeparate evil from good, and thus prompt to reſpect vice under the ſemblance of virtue?"

Alike ſound in his religious and political principles, Mr. Waters muſt be conſidered as an able and active labourer in the vineyard, at a time when the united labours of all true churchmen are peculiarly neceſſary to defend it againſt the encroachments of avowed enemies, and the machinations of profeſſed friends.

ART. VI. *The American Ruſh-Light; by the Help of which Wayward and Diſaffected Britons may ſee a complete Specimen of the Baſeneſs, Diſhoneſty, Ingratitude, and Perfidy of Republicans, and of the Profligacy, Injuſtice, and Tyranny of Republican Governments.* By Peter Porcupine. 8vo. Pp. 192. 4s. Wright. London. 1800.

THE very firſt book which we reviewed, on the eſtabliſhment of our work,* was a publication, by the ſame au-

* The Republican Judge. See Vol. i. p. 7. of the Anti-Jacobin Review.

thor, written in the ſame ſpirit, and having the ſame object and tendency, as the book now before us. A proſecution for a libel on the Spaniſh Embaſſador gave birth to the former; a ſimilar proſecution by the noted Dr. Ruſh, a phyſician of Philadelphia, produced the latter. In the firſt inſtance the proſecutor removed the cauſe from the federal diſtrict court, in order to have it tried by the Supreme Court of Pennſylvania, of which *M'Kean* was Chief Juſtice; in the laſt caſe, the defendant was entitled, as an *Alien*, by an expreſs article of the American Conſtitution, to remove the cauſe from this Supreme Court to the circuit of the United States; but his petition for that purpoſe was rejected by *M'Kean*, in violation of a poſitive Law, and of every principle of juſtice. The object of admitting the removal in the one caſe, and of refuſing it in the other, was the ſame; to deprive the defendant of a fair trial, by compelling him to be tried, in a city where the prejudices were violent againſt him, and where the judges were his perſonal enemies. This action was brought at the latter end of the year 1797, but the plaintiff did not think proper to proceed to trial, till the 13th of December 1799, when the defendant had left the city of Philadelphia, on the promotion of M'Kean, to the Government of the State, and had repaired to New York. The damages were all ſettled before the trial and were matter of public converſation throughout the city; it is well known, that they amounted to 5000 dollars, but it is not ſo well known, that they amounted to more than the aggregate of all the fines or penalties inflicted, in civil actions, throughout the United States, from the firſt eſtabliſhment of courts of law in them, to the very day of this trial! More, ſurely, need not be ſaid to prove the tyranny and injuſtice of the verdict.—But the whole of the proceedings, the conduct of the judges, the jury, and the bar, exhibit ſuch a ſcene of deteſtable profligacy and oppreſſion, as cannot be viewed by an Engliſhman without ſurpriſe and abhorrence. Suffice it to ſay, that they form a complete contraſt with a Britiſh Court of Juſtice.

The action originated from ſome obſervations which appeared in the plaintiff's paper the Porcupine, on the novel practice of Dr. Ruſh, in treating that fatal malady, the Yellow Fever, viz. by bleeding and calomel purges; a practiſe which the Doctor himſelf had extolled and panegyrized, by the moſt abominable puffs, in the newſpapers;—the words charged, in the indictment, were that the plaintiff had called Ruſh a *vain boaſter*, a *quack*, and *Sangrado*; and had ſaid, that he *ſlew his patients*. The council, on both ſides ſeem, as far as we can judge by the ſtatement before us, to have dealt more in *declamation* than in *facts*, or in law. The plaintiff's council did

not

not attempt to prove any real *damage* ſuſtained by their client, which, in an action for damages, ought to be proved; and the defendant's council did not attempt to juſtify, by proving the truth of the allegations, which it was their duty to prove, and which they eaſily could have proved. The taſk which they declined, the defendant has here performed for himſelf; and a more able and ſatisfactory defence we never peruſed; and the jurors are ſaid to have declared, after its publication, that "had his lawyers pleaded his cauſe as well as he had done it himſelf, they would not have aſſeſſed a ſhilling damages!"—This, however, is but a poor gratification to a man who has been robbed of a great portion of the earnings of his honeſt induſtry, merely for having committed the ſin of *Loyalty* amongſt *Jacobins*, the ſin of *morality* amongſt *whoremongers* and *adulterers*, and the ſin of *honeſty* amongſt *thieves*; for theſe, we are perſuaded, are the only ſins, which influenced either the conduct of the court, or the verdict of the jury.

But, leſt our readers ſhould ſuſpect us of having advanced too far in ſaying, that all the plaintiff's allegations might have been juſtified, when one of the charges againſt him was for accuſing the defendant of having *ſlain his patients*, it may be neceſſary to ſtate, that he ſaid no ſuch thing. Dr. Ruſh having called mercury *the Sampſon of Medicine*; the plaintiff, indeed, remarked, that, in the hands of the Doctor and his partiſans, it might be ſo denominated; "for I verily believe, they have ſlain more Americans with it, than ever Sampſon ſlew of the Philiſtines." This is a very different thing from charging a man, generally, with ſlaying his patients, without ſtating by what means he ſlew them. How far this aſſertion was true may be collected from the number of deaths, on the day, preceding that on which Ruſh publiſhed his noſtrum, and boaſted that by his diſcovery, he "had reduced the fever to a level with a *common cold*," and on the ſubſequent days, when the beneficial effects of the diſcovery began to be manifeſt. The quack's boaſt appeared in the papers on the 12th of September, 1797; on the 11th, the number of deaths was 23; on the 12th, 33; on the 13th, 37; and ſo continued regularly to increaſe to the 12th of October, when 119 perſons died in the city of Philadelphia, of this fever, which Dr. Ruſh boaſted of having reduced to a level with a common cold! If the diſcovery of the Doctor and the increaſed number of deaths be not *cauſe* and *effect*; they are at leaſt ſomething ſo very much like them, that a plain man might very eaſily be led to conſider them as ſuch. We are ſorry our limits prevent us from extracting the parallel between Dr. Sangrado and Dr. Ruſh which is extremely ludicrous,

crous, and is certainly perfect in all its points. There are many curious anecdotes, biographical, moral, and literary, ſcattered through the work which we could have wiſhed to ſelect for the amuſement and information of our readers; but we muſt content ourſelves with referring them to the work itſelf. One anecdote, however, we cannot reſiſt the temptation of quoting.

"This Academy (the Philadelphia *Female* Academy at which Dr. Ruſh formerly read Chemical Lectures) was, a few years ago, in great vogue, but is now, alas! *no more*.—It was founded on principles ſomewhat ſimilar to thoſe of *Mary Wolſtonecraft* and *John Walker*, and was intended as a ſeminary where the republican fair might obtain the rudiments, at leaſt, of the *Rights of Woman*. That all might be of a piece, the principal maſter was an old Iriſh ſoldier, who 'left' his Majeſty's 47th regiment at the battle of Lexington and Concord. His name was *Brown*. He afterwards publiſhed a paper, by the aſſiſtance of Ruſh, and, as a grateful return for that aſſiſtance, his miſerable ſheet was always at the Doctor's command. To ſay that this fellow *deſerted* would be 'too *harſh*,' as Mr. Harper ſays. He felt a call to quit the ranks of a '*tyrant*' (as the King is called in the *Declaration of Independence*), in order to join the ſtandard of *Liberty*; and, though there was an *oath* in his way, he nobly ſurmounted the obſtacle.

"Having had occaſion to mention this man, it would be a culpable neglect in me not to ſay ſomething more of his hiſtory, which certainly furniſhes one of the moſt awful leſſons ever held out to mankind. *Brown* was a private ſoldier at the time of his '*leaving*' the 47th regiment; he roſe rapidly in the American army, and was, at the time when Gen. Burgoyne was captured (ſee ANBURY, vol. ii. p. 205), a Major and Commiſſary of Proviſions. After the war was over, he kept the Female Academy of Philadelphia; he next eſtabliſhed a newſpaper, which, for profit, was thought to be the firſt in the United States. He uſed to boaſt of clearing *ſixteen thouſand dollars* a year; and though this was a ſhameful exaggeration, it is certain that he lived in great ſplendour, kept his chariot and pair, and his country ſeat. His proſperity ſeemed not only to be complete, but to have received the ſtamp of duration; when, lo! in one fatal hour, a *fire* kindled by a ſpark in his office, bereft him of the wife he had married, and of all the children that had been born to him, after his leaving the ſervice of his King. He himſelf, who had not many hours before returned from a joyous concert, was not, indeed, burnt inſtantly to death; but he expired at the end of two days, during which time his excruciating torments ſuffered him to retain juſt enough of his ſenſes to learn, that of all his children, the only one left to inherit his wealth, was *a ſon* whom he had by a former wife, in Ireland, and *whom he had diſowned and driven from his door!*

"Who

"Who can view the progreſs and the lamentable cataſtrophe of Brown, without thinking on the words of Holy Writ?—'I have ſeen the wicked in great power, and ſpreading himſelf like a green bay-tree. Yet he paſſed away, and, lo! he was not: yea, I ſought him, but he could not be found."

If Dr. Ruſh can conſole himſelf, with the money which he has gained by the verdict, for the expoſure which he has incurred by the action, we ſhall only ſay, that he values wealth more than reputation. We heard much, when at ſchool, of the ſternneſs of republican virtue in ancient days; we have, ſince the American Rebellion and the French Revolution, heard ſtill more of the inflexibility of republican virtue, in modern times; but example is better than precept; and we muſt take leave to obſerve, that the *virtuous* rulers of the French, and the equally *virtuous* Judges and Governors of the American, Republic, bear ſo ſtrong a reſemblance to what ſcripture, reaſon, and law, teach us to conſider as *vicious* characters, that, in the old-faſhioned Monarchy of England, and, we believe, in moſt other Monarchies, they would not only be excluded from the ſociety of good men, but would ſtand a fair chance of paſſing their days in a goal, or of ending them on a gallows.

The enthuſiaſtic applauſes beſtowed on Mr. Combe, when elected Lord-Mayor of London, by the Jacobins of America, (P. 141.) we recommend to the notice of the Court of Common Council of that city, if the gentlemen who drew up the panegyric on his Lordſhip, which lately appeared in the London papers, in the form of an *advertiſement*, had not, as there is reaſon to ſuſpect, previouſly conſulted it. The letter (in P. 143,) expoſing a moſt ſcandalous inſtance of ſubornation of perjury, on the part of ſome American merchants and others; and *Hopkinſon's* Letter to *M'Kean*, (in P. 186,) are entitled to particular attention. It is almoſt needleſs to ſay that this pamphlet is written with the author's uſual ſpirit and ability. It has had an immenſe circulation in America, and will, no doubt, meet with proportionate encouragement in this country.

ART. VII. *A Tour through part of North Wales, in the Year* 1798, *and other Times; principally undertaken with a View to Botanical Reſearches in that Alpine Country: Interſperſed with Obſervation on its Scenery, Agriculture, Manufactures, Cuſtoms, Hiſtory, and Antiquities.* By the Rev. J. Evans, B. A. late of Jeſus College, Oxford. 8vo. PP. 426. 8s. White. 1800.

OUR

OUR readers will perceive, by the title of this book, that the author has gone over much of the ſame ground, which Mr. Bingley* had trodden before him, about the ſame time too, and profeſſedly for the ſame purpoſe. We acquieſce, however, in the juſtice of his obſervation, that "every traveller ſees, or fancies he ſees, ſomething unobſerved before, and that he is capable of communicating knowledge not obtained or imparted by others." And we admit, "that even in the ſame route different objects will ſtrike different minds, and that the ſame objects will not appear of equal importance in the eye of every obſerver." Hence Mr. Evans's book may be read with pleaſure and advantage, even by thoſe who have peruſed the productions of all former touriſts, many of whoſe miſrepreſentations he has expoſed, and many of whoſe errors he has corrected. He is certainly an acute obſerver of men and manners; he feels ſtrongly for the calamities of his fellow-creatures; has a laudable prejudice in favour of his country; and unites, with the ardour of a patriot, the humility of a Chriſtian. On the other hand, he is ſometimes haſty in his deductions, ſpeaks with too much deciſion on ſubjects of which his knowledge is imperfect, and betrays a Latitudinarianiſm on religious topics contradictory to the expreſs authority of the Scriptures. We ſhall ſupport our judgment by appoſite extracts.

In proof of the two firſt charges, we adduce, his indiſcriminate condemnation of inland navigations, and his aſſertion that they have a tendency to impoveriſh the farmer, and to diſcourage agricultural purſuits. The very reverſe of this is, generally ſpeaking, the fact. Canals have been almoſt uniformly productive of effects diametrically oppoſite to thoſe here ſo haſtily imputed to them. To ſay nothing of many collateral advantages, obvious to every man, by facilitating the carriage of lime and other manure, they have materially diminiſhed the expence of cultivation, while, by enabling the farmer, at a low price, to tranſport the produce of his land to the beſt market, they have, in many inſtances, conſiderably increaſed his profits. The benefits, too, which the trade and manufactures of the country have derived from them are beyond calculation. The ſolitary inſtance which Mr. E. produces of the Leominſter canal which, he ſays, pays the proprietors only 1 and ½ per cent. for their money, proves nothing; becauſe it is poſſible that a canal may be a very bad ſpeculation to the Subſcribers, and yet a very good thing for the public.

* See "Bingley's Tour round North Wales, &c." *Anti-Jacobin Review*, vol. vi. p. 410.

The

The private advantage, and the public benefit, though they generally go hand in hand, are, properly ſpeaking, two diſtinct objects; but if the quantum of the latter were to be decided by the proportion of the former, the deciſion would, moſt unqueſtionably, be adverſe to the author's concluſions; for it is notorious that nearly all the canals in the kingdom pay the proprietors an intereſt of from 10 to 30 per cent. for their money; and ſhares, in the moſt extenſive and the moſt expenſive canal in the kingdom, which is not yet finiſhed, and which, of courſe, pays no intereſt, now ſell, notwithſtanding the preſſure of the times, at a premium of *more than cent. per cent!*

The charge of entertaining Latitudinarian principles in religion, is of a more ſerious nature; and therefore requires more ſerious notice. The author enumerates the various claſſes of Diſſenters in Wales, the encreaſing numbers of whom he imputes, falſely we hope and believe, to "*the Clergy themſelves*;" ſome of whom, he ſays, "are not content with a dereliction of the great duties of their ſtation, but, *by oppoſing* thoſe doctrines which, as Miniſters of the Goſpel, they ought to preach, render the grand engine of reformation, the pulpit, unedifying; drive the inquiring mind to ſeek religious information elſewhere; and thus diſperſe and ſtarve the flock they have ſworn to collect and feed."—Purſuing this ſtrain, he obſerves—"The diſſolute lives of many (of the Clergy), the careleſsneſs and irreverence of others, have proved a ſtumbling-block to the weak, and *a juſt plea to the ſchiſmatic*; while eſſential errors in the preaching of others has (have) drawn the *enlightened* and *conſcientious* part of the people, however reluctantly, from their parochial churches, and the boſom of the church; forced thoſe *ſeriouſly* diſpoſed, to look for *more faithful teachers* amongſt leſs poliſhed people; and to aſſemble *in barns* and *under hedges*, for *rational* and devout worſhip; thus made Diſſenters by *imperious neceſſity!*" He farther remarks, that "it cannot be matter of wonder to an attentive obſerver, who marks how religion is made a *ſtalking-horſe for intereſt and ambition*, if the Eſtabliſhed Church ſhould be neglected and deſpiſed."

Mr. Evans not having condeſcended to ſpecify the errors which he ſo loudly condemns, nor yet to ſtate in what manner theſe degenerate Miniſters of the Eſtabliſhed Church *oppoſe the doctrines which it is their duty to teach*, it is impoſſible for us to appreciate the juſtice of his accuſations. But it is not the bare unſupported aſſertion of any individual which can lead us to give credit to an accuſation ſo weighty againſt a body of men ſo generally reſpectable; and which involves a charge of inexcuſable neglect againſt ſome of our Biſhops, a charge not very conſiſtent with the eulogy pronounced by the

author

author on the late Biſhop of Bangor. We are much more diſpoſed to conſider this accuſation as the invention of a man eager to find ſome excuſe for his own wavering and unſettled notions. But how any one, who prefixes the epithet *Reverend* to his name, can talk of *a juſt plea* for the *commiſſion of a ſin* (for Mr. Evans, we preſume, will not pretend to deny that *ſchiſm is a ſin)* we are wholly at a loſs to conceive. As to the *imperious neceſſity*, which he has ſo ingeniouſly forged for his *rational* Chriſtians, to leave their legitimate paſtors for more *faithful*, or, as an Apoſtle, we ſuſpect, would term them, *falſe*, teachers; and to quit the Church, for their barns and their hedges; it cannot be expected that we ſhould oppoſe ſerious argument to ſuch empty declamation.

Our readers will not be ſurprized to find, after this ſpecimen of the author's laxity of principle, that he ſhould juſtify and even praiſe the enthusiastic extravagances of the *jumpers*, noticed in our Review of Mr. Bingley's Tour; and that he ſhould be of opinion that no ſteps ſhould be taken to check the "irregular proceedings" of the Diſſenters. "Perhaps, he ſays, it will be the wiſeſt plan to let the evil and *the good* remain together; the tares and the wheat, till the divine harveſt ſhall arrive, when unerring judgment will ſeparate the chaff from the wheat, and make a juſt diſtinction." In the ſame page he ſpeaks more plainly.

"It is a right that every one is born heir to, to worſhip God in that way moſt congenial to the dictates of his own mind, within the bounds of decency. The State as it receives ſupport from religion, is bound to ſupport and protect it; but cannot, upon any pretence, dare to enforce or ſuppreſs it: and every act of perſecution on the ſcore of religion, and every coercive reſtraint upon the exerciſe of rational devotion, is nothing leſs than an infringement upon the divine prerogative; calling in queſtion the wiſdom of God; and a violent ſtride upon His moral government of the world."

Againſt ſuch doctrine, even at the riſk of being called "high-ſpirited bigots," we muſt enter our ſolemn proteſt; it is a doctrine calculated to encourage the growth of ſchiſm, which we have been taught to deprecate as *a ſin*; it is a doctrine moreover at direct variance with the precepts of our Saviour and his Apoſtles, who have expreſsly informed us that God will be worſhipped in his own way, which they have rendered ſufficiently manifeſt to their followers, and not in any way which the arrogance or caprice of his weak and ſinful creatures may ſuggeſt. Were Mr. Evans to propagate, from the pulpit, ſuch vague heterodox notions he might juſtly be accuſed of promulgating "eſſential errors," and though he certainly

certainly could not afford "a juſt plea," he would ſupply a notable example "for the ſchiſmatic." In ſhort, this imaginary right which, he aſſerts to be the univerſal inheritance of man, is the offspring of that falſe philoſophy which he ſo juſtly and ſo ably expoſes in another part of his book. Let him contemplate the effects of that right in the only country in which it has been exercited, *America*; and he will there find its genuine fruits to be, a ſhameleſs diſregard of all moral and religious ties, evinced in a profligacy of manners, a corruption of heart, and a depravity of mind.

Theſe crude notions then have not only a direct tendency to produce anarchy in the Church, but abſolutely to deſtroy all religious principles; and it is a matter of aſtoniſhment to us, that a man of the abilities which Mr. E. undoubtedly poſſeſſes, ſhould not perceive that *enthuſiaſm* is calculated to generate *infidelity*, from the known diſpoſition of extremes to approximate. To talk of *liberal* principles of religion, is to talk nonſenſe, or ſomething worſe; religious principles are either *true* or *falſe*; they are to be tried by the ſole ſtandard of God's will, expreſſed or revealed, and not to be ſubjected to the ever-varying deciſions, and wayward caprices, of man.

Having thus juſtified thoſe cenſures which our duty compelled us to inflict, we now turn to the more pleaſing taſk of juſtifying our commendations. The author dwells with a degree of delight, which is highly honourable to his feelings, on every circumſtance that can tend to exalt his countrymen in the eyes of his readers. Their paſt proweſs in defence of their liberties, and their preſent loyalty, are frequent and fair ſubjects of his panegyrics. He was in Wales at the time when that country was invaded by the French, and he thus ſpeaks of the ſpirit diſplayed by the inhabitants.

"It is but juſt here to remark, from the moſt attentive obſervation, that a general and almoſt unanimous ſpirit of loyalty pervades this people. However, in the hour of hiſtoric enthuſiaſm, they may mourn over the fallen greatneſs of their ancient princes, and lament in bardic ſtrains the loſt independance of their country; yet, enjoying the bleſſings of Engliſh juriſprudence, they yield the moſt prompt obedience to its injunctions; and feeling the benefits of an equal execution of the laws, under the auſpices of our beloved Sovereign, whoſe milder virtues form an amiable contraſt to thoſe of his anceſtors in the eleventh and twelfth centuries, they evince a due allegiance to the King, and the ſtrongeſt attachment to the Conſtitution of the country. And ſhould the queſtion ever be put to the teſt, (which may the great Author of peace avert!) there is every reaſon to believe that the throne of England would not find more faithful friends, nor more ſtrenuous adherents, than thoſe reſiding amidſt the mountains of Cambria."

Periſh

Periſh thoſe, ſay we, who, by their abominable arts, ſeek to poiſon the minds and to debauch the principles of theſe honeſt Cambrians. We allude to the emiſſaries of Jacobiniſm, who have lately been employed in this honourable vocation, and who uſed, as a fit inſtrument for their purpoſe, a Welch Tranſlation of Paine's Rights of Man.

Adverting to the mockery of a puniſhment inflicted by the old Welch laws on the cowardly raviſher of an unprotected female, the author takes occaſion to vent his juſt indignation at the impunity with which the crime of ſeduction is ſuffered to paſs in the preſent, more enlightened, times.

" Don't you, dear Sir, feel your indignation riſe at the folly and cruelty of your anceſtors, who could thus add inſult to injury; and hold up to ridicule the misfortunes of the unprotected fair? I know you do. Yet how much more ſtrongly does, what is ridiculous, unjuſt, or cruel in the Laws of other nations, or other times, ſtrike us, than in thoſe of our own? We conſider ourſelves as living in an age of great refinement; and then conclude it muſt be an age of juſtice. Where is the mind of ſenſibility that would not ſhrink with horror at the baſe idea of his fair country-women being left unprotected by the laws of a conſtitution, the envy of the world? Yet can female virtue be conſidered as under the protection of the laws, when ſeduction and dereliction are deemed of ſo trifling a nature, and ſo unimportant to the welfare of the ſtate, as not to be included in the liſt of crimes: and a ſmall douceur to ſociety even procures a privilege to commit the crime, while the injured party receives no compenſation, ſave want and ignominy?* O! ye Britiſh Senators! read the hiſtory of your country, read the hiſtory of man; conſult the code of reaſon, ſtudy the code of Divine Wiſdom; and with prompt and animated hands tear, indignantly tear, theſe unjuſt and impious acts from the ſtatute book of your country: no longer ſuffer ſuch a foul and diſgraceful blot to deface the ſyſtem of Engliſh Juriſprudence! Let equity be the ſtandard of your legiſlative meaſures; and if any partiality muſt exiſt, let it exiſt in behalf of the weaker, and more amiable part of creation."

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* " The unfortunate female is liable to be impriſoned twelve months for incontinency; while the vile ſeducer is only bound to indemnify the pariſh for the maintenance of the child: which is generally commuted for the paltry ſum of *ten or fifteen pounds*. In Switzerland the ſeducer is obliged to make reparation by marrying the party; but with us women ſeem of leſs value than the beaſts of the field. If a man goes to his neighbour's fields and wilfully maims or wounds his cattle, it is felony without benefit of clergy; but he may ſeduce and debauch his daughter without any fear of legal puniſhment!!!"

Of

Of the tenets of modern philoſophy the author entertains very juſt conceptions.

"The philoſophic religion that has nearly had its ſhort-lived reign is, like the logic of the *Pyrrhonian School*, that pulls down every thing and erects nothing. Man muſt have ſome deciſive principle on which to act, and ſome powerful motives to induce him to action. He muſt be perſuaded that vice has the dread of puniſhment, and virtue the ſanction of reward, before he will uniformly perform the relative duties of life.

"Religion is the grand cement of ſociety, the only ſufficient guarantee of order and ſafety. If the people are ſo groſs and blind as not to be able, without aſſiſtance, to look through Nature up to Nature's God; if their minds are not ſufficiently ſpiritual to form juſt and adequate ideas of their real nature and indiſpenſable obligations; ſhall we refuſe them the neceſſary helps, becauſe they are not compatible with *philoſophic perfection?* If they cannot yet act from higher and juſter motives, ſhall we therefore deprive them *of all?* Blot out every trace of hope and fear, and break even the *ſlendereſt tie* that connects them with the *ſpiritual world?*

"Recollecting the anſwer of the learned author of The Evidences of Chriſtianity, (Addiſon,) to the unbeliever, "That, if Chriſtianity *be* true, then Chriſtians will have infinitely the advantage; and if it ſhould *not*, they will then be equal with the Infidel:' I cannot help concluding it ſafer to believe too much than too little; and that truth blended with error is far more eligible than error alone. Every lover of his country and his neighbour muſt feel his indignation excited when he ſees a ſet of men under the uſurped title of Philoſophers, endeavouring to undermine religion, looſen the bands of ſociety, and deſtroy all adequate motives for moral actions, under the plauſible pretence of delivering mankind from the yoke of ſuperſtition."

O! ſi ſic omnia! It is painful to ſee a writer who thinks ſo juſtly on ſome ſubjects of importance reaſon ſo falſely on others; but we have performed our duty in laying before our readers the grounds of our objections and of our praiſes; and it only remains for us to add, that the ſtyle of this work, though occaſionally affected and inflated, is generally claſſical and correct; and that the author is evidently a man of reading, of talents, and of feeling.

ART. VIII. *A Review of the Origin, Progreſs, and Reſult of the deciſive War, with the late Tippoo Sultaun, in Myſore: with Notes.* By James Salmond, Eſq. of the Bengal Military Eſtabliſhment. *To which are added, ſome Account of Zemaun Shah—The Proceedings of a Jacobin Club, formed at Seringapatam—Official Advices to India, on the Subject of the War—An Abſtract of the Forces employed—Letters from Generals*

Stewart and Harris, containing the Accounts of the Engagements on the 6th of March and 7th May, 1779; and Major General Baird's Report of the Storming of Seringapatam;—and an Appendix, containing Tranſlations of the principal State Papers, found in the Cabinet of Tippoo Sultaun; and other important official Papers. Together with a Dedication to the Right Hon. Henry Dundas, &c. &c. By M. Wood, Eſq. Colonel, and late Chief Engineer, Bengal. 8vo. 9s. Cadell and Davis.

COLONEL WOOD, in his Dedication, thus ſpeaks of Mr. Salmond's Letter, containing the Review of the war.

"The information is derived from the moſt authentic ſources, and the writer's accuracy may be relied on. Every document referred to is given in an APPENDIX, replete with ſuch convincing evidence of the long-meditated, treacherous, and hoſtile views of Tippoo Sultaun, as ſhews the war we were involved in, to have been as juſtifiable in its cauſe, as it has proved complete in its ſucceſs. No perſon, feeling for the honour and welfare of this country, can contemplate with indifference the daring and gigantic project, concerted between the Government of France and the late Tippoo Sultaun; a project, whoſe deſperate aim was no leſs than the utter extirpation of the Britiſh Nation from India.

"Fortunately for us, their plans were diſcovered and counteracted, before they were fully matured; or, inſtead of ſtability, proſperity, and peace, India would probably, at this hour, have preſented to us a picture of inſecurity, ruin, and deſolation. Had Buonaparte, before he reached Cairo, been able to have ſecured, at Suez, tranſports ſufficient to have forwarded ten thouſand of his choſen troops to the aſſiſtance of Tippoo, they might have arrived on the coast of Malabar fully as ſoon as we could have received the account of the French army having landed at Alexandria. As it is only from twenty to thirty days ſail from Suez to that coast, and as at the ſeaſon when the troops might have reached Suez, a fair wind could have been depended upon, this ſcheme, had it been carried into execution, would have been a moſt fatal blow to the Engliſh intereſts in the Eaſt."

That the account is accurate there can be no reaſon to doubt, and the voluminous paper in the Appendix, indeed, afford to every reader the means of aſcertaining its accuracy. Having already traced the operations of this important war in our Review of Colonel Beatſon's valuable work,* and laid before our readers the deſtructive views and inſidious plans of the enemy, whom we have ſo happily ſubdued, we have only to obſerve, on the preſent publication, that it bears every ſtamp of

* Anti-Jacobin Review, Vol. VII. p. 119.

fidelity,

fidelity, and is written with equal impartiality and ſpirit. Colonel Wood aſſures us that Mr. Dundas had foreſeen the danger to which our Indian poſſeſſions were expoſed, from the enterprizing and ambitious ſpirit of the French Republicans, long before their expedition to Egypt; and that, during the equipment of the armament at Toulon, "ſeveral months before it ſailed," Mr. D. "was fully impreſſed with the juſt idea of its deſtination." This diſcloſure certainly does great honour to the political foreſight of the Secretary of State, as well as the means which he adopted in conſequence for encreaſing our military force in India. At the ſame time we cannot but lament, that this knowledge did not produce, on the part of our allies, or on our own part, thoſe preparations and exertions, which would have ſecured to the French, on their *arrival* in Egypt, ſuch a reception as would have damped, at leaſt, if not wholly have impeded, all future efforts for the ſubjugation of the country.

Mr. Salmond's Review of the War extends only to thirty eight pages; fifty more are filled with letters and other documents; and the appendix occupies the reſt of the volume, which is a thick octavo; but, for ſome reaſon which we know not, its pages are not numbered.

POLITICS.

ART. IX. *Brief Reflections on the Correſpondence between Lord Grenville and M. Otto, in Auguſt and September,* 1800. 8vo. Pp. 43. Wright. London. 1800.

THIS curious correſpondence has been already noticed by us. Such a one, previous to the exiſtence of the French Republic, we will venture to affirm, was not to be found in the annals of deplomacy. It is the object of theſe reflections to ſhew, what, by the bye, has been repeatedly proclaimed to the world, and is perfectly well known to the military deſpot of France; that our Government are ready to open a negociation with the enemy, on fair and equal terms, and in conjunction with our Allies. The inſolence and inſincerity of the propoſals made by Mr. Otto, their groſs inconſiſtency with the very baſis of negociation laid down by the French themſelves, and the unprecedented refuſal to admit us even to negociate with them, unleſs we conſented to *purchaſe* ſuch admiſſion, by a ſacrifice of advantages, the moſt important,—a refuſal which, in any other times than the preſent, would have excited a general ſpirit of reſentment, a general cry of indignation throughout the country, and have put an immediate ſtop to all farther correſpondence—are expoſed by the author with ſucceſs, and, at the ſame time, with a degree of calmneſs and moderation which beſpeaks a very unuſual command of temper.

ART. X. *War proved to be the real Cauſe of the preſent Scarcity, and enormous high Price of every Article of Conſumption, with the only radical Remedies.* By Robert Waithman. 8vo. Pp. 80. 2s. Jordan. London. 1800.

IN appreciating the labours of our *radical reformers* we ſhould never loſe ſight of their different ſpecies of *proofs*; of theſe, two are moſt frequently uſed; 1. The proof by *aſſertion*, confined, principally, to political pamphlets, newſpaper paragraphs, tavern-harangues, and Common-hall declamations; 2. The proof by OATH, employed only on great occaſions, and in courts of law, where an accomplice is to be ſupported, a friend ſerved, or the private intereſt of the party *proving* promoted. On a trial, which called for this laſt ſpecies of proof, in the Court of King's-Bench, Lord KENYON, after hearing the evidence of the RADICAL REFORMER, told the jury, with more energy than *candour*, with more truth than *liberality*, that THE MAN WAS NOT TO BE BELIEVED UPON HIS OATH!—We are unfortunately unable to do juſtice to his Lordſhip's expreſſion on the memorable occaſion, as we cannot, at preſent, lay our hand on the report of the trial. But we beg pardon for this digreſſion, which can, of courſe, have no poſſible reference to Mr. Waithman or his pamphlet. To *them*, therefore, we turn. Know, then, gentle reader, that Mr. W. keeps a ſhop, near Fleet-market; is a member of the *Whig Club*; makes a figure at all parochial meetings; and is a diſtinguiſhed orator in the Common-Hall. It follows, of *neceſſity*, that he muſt be a profound political Arithmetician, a great Stateſman, and an eminent legiſlator. In fact, indiſputable *proofs* of all the prominent features of theſe different characters, are conſpicuous throughout his performance; for he has here contrived to concentrate in one focus all the diverging rays of the genius of Jacobiniſm, ſcattered over the pages of the Chronicle and the Poſt, and the harangues of Mr. Tierney and himſelf; and, with the aid of ſome embelliſhments in almoſt every page; (which the enemies to the Rights of Man vulgarly denominate *lies*); now and then a contradiction of ſome former aſſertion; a few innovations in the accuſtomed rules of orthography; and a ſcore or two of deviations from the eſtabliſhed principles of grammar; it forms as pretty a political hodge-podge, as has lately iſſued from the Jacobinical cauldron. But as moſt of our readers muſt have already ſeen the whole contents of the book, in the papers and ſpeeches, above mentioned; we ſhall confine ourſelves to a ſcanty ſelection of its principal beauties.

The book is dedicated, with great propriety, to Mr. Combe, the Ex-Mayor, who is judiciouſly repreſented as a paragon of wiſdom, integrity, and patriotiſm. But Citizen Waithman falls far ſhort, in patriotic adulation, of the American Citizens, whoſe panegyric on Mr. Combe is inſerted in the American Ruſh-light. He ought to have enlivened his dedication by ſome ſprightly ſallies on the advantages of *gaming*, exemplified by a night-ſcene at *Brooks's*; and on the bleſſings of *uſury*, illuſtrated by appropriate extracts from the accounts of *Mr. Martindale's* aſſignees!—Such an omiſſion diſplays a want of genius.

Leaving

Leaving the Ex-Mayor on the "proud eminence" on which the author has placed him, we ſhall proceed to mark ſome few of the *embelliſhments* with which he has decorated his book.—"Thouſands of our fellow-creatures are *daily* falling victims to the poverty and diſtreſs, ariſing from the exorbitant price of every neceſſary article of life." (P. 8.) "The preſent ſcarcity and extravagant high price ariſe from the preſent *expenſive*, *deſtructive*, and moſt *unfortunate* war" (P. 13.) "From the Revolution to the termination of the war of 1756 the average prices of wheat in time of war exceed the prices in time of peace about one-fifth." (P. 21.) "Our preſent *famine* and diſtreſs proceed from no other cauſe" than the war. (P. 46.) "The liberty of the preſs is deſtroyed." (P. 51.) "We are honeſtly informed of the true object of the war, viz. the replacing that family on the throne of France who had ever been the bittereſt and moſt implacable enemies of this country." (P. 53.)—To quit metaphor, all theſe aſſertions, and many others which we might have ſelected, are impudent and *wilful* falſhoods. Nor does the author even take the pains to preſerve conſiſtency in his falſhoods. He tells us, in P. 41, that "the produce of the country, even in time of peace, appears to be not equal to the conſumption;" yet, in P. 29, he affirms, that ſince the war, "we have been under the neceſſity of importing corn and other articles to a large amount, *which we could have grown at home*, had our ſoldiers been allowed to remain at the plow."— Again, this man aſſerts, in P. 37, "that the *repeated* overtures for the termination of hoſtilities will far more exonerate our enemies from ſuch a deſign (of ruining the country) than thoſe Miniſters, *who arrogantly refuſed to liſten to them.*"— And he afterwards expatiates on "their inſolent and arrogant rejection of the overtures of the French Conſul;"—then, to ſupport this charge againſt the Miniſters of their being averſe from peace, he ſays, (P. 53.) "we have been *baſely* and *ſneakingly* ſoliciting permiſſion to be admitted to a joint negociation with the Emperor."—So that, in the eſtimation of this enlightened patriot, to *reject* overtures, is to be *inſolent* and *arrogant*; and to *make* them, is to be *baſe* and *ſneaking*.— In enumerating the oppreſſions under which we labour the *Citizen* aſſures us, that "the people are reſtricted from deliberating upon matters of public grievances;" (P. 51.) but in pointing out the means to be adopted by the people for procuring redreſs for thoſe grievances, he ſays, "meet in your counties, meet in your cities, meet in your towns and boroughs, in a firm, peaceable manner, as *warranted by Law!*" (P. 79.)

In ſuch a compoſition, as might naturally be ſuppoſed, no pains are ſpared to inflame the minds of the people and to excite diſcontent among them; and wherever a paſſage occurs that is peculiarly calculated for that purpoſe, it derives additional force from the aid of *Italics* and SMALL CAPITALS. In this ſpirit, the author, whoſe very exclamations are ſtolen from the father of lies, ſays "it is lamentable to behold ſo many thouſands of our fellow-creatures, by the ſweat of whoſe brows all the luxuries of the rich are acquired, pining with want; and to reflect that their miſerable days are ſhortened by exceſſive toil, and the want of ſuch things as are neceſſary to ſupport

nature."—This patriotic exclamation is followed by a ſuitable queſtion, perfectly on a level with the writer's own underſtanding, and with the underſtanding of thoſe, to whom it is particularly addreſſed. "I will aſk whether ſuch things ought to be? ought ſo many to live in indolence and eaſe at the expence of the labourers, who are unable themſelves to ſubſiſt by their labour?"—Having ſtated the country to be in the moſt deplorable ſtate, and having ſaid, with Mr. Tierney, "this is not a country for an honeſt man to live in;" * he proceeds to open his budget of remedies, which are ſuper-excellent of the kind, though all *ſecond-hand*. His three grand ſpecifics are to make an *immediate* peace, with the regicides of France; and then to plunder the King and rob the Church!—All remedies of approved virtue. Nothing is to be done without "the abolition or commutation of tythes;"—"By the ſale of the Church Lands, and ſuch *ſalutary reformations*, part of the national debt might be liquidated, and the country relieved from grievous vexations and exactions." (P. 65.) And, as a proper accompaniment of this *ſalutary* reform, he contends that the people ſhould have "the choice of their paſtors."—"The Crown Lands, if ſold, would liquidate a conſiderable part of the national debt, and is a meaſure" (*what* is a meaſure?) "which ought to be *immediately* reſorted to." There is one point upon which a *city*-reformer differs from all coſmopolitical reformers;—he never recommends the abolition of *corporations*; and for this plain reaſon, that he hopes *himſelf* to enjoy a portion of their honours and emoluments.

The conſummate ignorance of this man, if his deſigns were not ſo obviouſly miſchievous, would be highly diverting. Though he has laboured to impreſs us with the belief that there is a real and great ſcarcity of gold and ſilver in the country, he inſiſts on the *immediate* purchaſe of the Crown Lands; the *immediate* incloſure of *twenty millions of acres* of Waſte Land; and the *immediate* erection of *one million and a half* of cottages for the poor; which, if the plan were as practicable as it unqueſtionably is impracticable, would require, on the loweſt computation, an expenditure of *two hundred and fifty millions!* His propoſed plan for relieving the poor by the erection of cottages (with half an acre of land to each) is equally curious. Theſe cottages are to contain fifteen hundred thouſand families; which, according to the uſual eſtimate of five ſouls to a family, would amount to *ſeven millions and a half of perſons*; more than the whole population of England, if the calculations of ſome of our political economiſts were to be received as juſt, but, at all events, a very large proportion of that population! This ſapient economiſt would have the twenty millions of acres, to be incloſed, divided into ſmall farms, none of which ſhould exceed a *hundred acres!* He has not the ſenſe to know, that if the whole country were ſo divided, there would, in all probability, be a conſtant deficiency of corn; for though too great a number of large farms be undoubtedly an evil, inaſmuch as it diſcourages population and favours ſpeculation, it is neceſſary that there ſhould be

* We have not heard that either Mr. Tierney or this hopeful pupil of his has ever entertained an idea of ceaſing *to live in this country*.

a due

a due proportion of them, in order to have the land cultivated to the greateſt advantage, that is, ſo as to extract from it the greateſt produce. But to reaſon with ſuch a ſcribbler as this, on ſuch a ſubject, would be "to throw *pearls* before *ſwine*."—He ſuppoſes that his propoſition for building cottages for the poor with a ſmall ſpot of land to each, is a novel ſuggeſtion of his own; if he ever read any thing but the Jacobin prints, or attended to any thing but the *exhortations* of his *protegé*, Mr. ALPHONSUS GUNN, he would have known that this plan had not only been propoſed long ago, but had actually been carried into execution in many parts of the country, not, indeed, on his contracted ſcale, (apt emblem of his own mind!) which extends no farther than to allow each family ground enough for "growing their own potatoes and garden-*ſtuff*;" but on a more enlarged ſcale, including ſufficient land for the ſupport of a cow. If he be diſpoſed to carry his concern for the poor beyond *a ſword*, he may ſubſcribe liberally to the Society for *bettering their Condition*, in whoſe tracts he will find this plan amply detailed.

We could point out many other inſtances of ignorance equally groſs; but we have already beſtowed too much time on this wretched production. Why will not Mr. Waithman ſtick to his counter? he will be more uſefully, and, we will add, more honeſtly, employed, in retailing flannel petticoats to the female Citizens of his acquaintance, and clouts to their infants, than in ſcribbling inflammatory pamphlets, in which impudence is a bad ſubſtitute for knowledge, and falſhood for ſenſe.

THE DRAMA.

ART. XI. *King John, an hiſtorical Tragedy, altered from Shakeſpeare, as it was acted at Reading School, for a Subſcription to a Naval Pillar to be erected in honour of the naval Victories of the preſent War.*

THE laudable motive which has led to the publication of this play would, of courſe, procure it the approbation of every honeſt Briton, even if it were not ſanctioned by the name of our unrivalled Bard. There are many paſſages in the original tragedy that would not ſuit the nicer taſte of the preſent times; and though it is one of his moſt vigorous efforts in the hiſtorical provinces, the plot was loaded with circumſtances that certainly leſſened its intereſt. Dr. VALPY, who is the maſter of Reading School, with equal taſte and patriotiſm, ſelected this play as a dramatic amuſement for his ſcholars. He has omitted the indelicate ſcenes relative to the birth of Falconbridge, and compreſſed the piece, on the whole, with great judgment. We confeſs that we think he has been ſomewhat too free in altering the language of Shakeſpeare. That he has ſmoothed many of the lines, and, perhaps, rendered the meanings more clear and compact, we admit, but the antique caſt of the original expreſſion, though rougher than the ſtyle of theſe poliſhed times, exhibited a kind of majeſtic ſtrength, better ſuited to the bold and dignified character of our anceſtors. Dr.

Valpy is neceſſarily a ſcholar, and is obviouſly a man of ſenſe, and, therefore, we cannot but wiſh that he had, in this reſpect, felt that ſort of veneration for the text of the firſt dramatic poet the world ever ſaw, which might have reſtrained the licence of his own pen. We ſhould not, perhaps, have objected to any alteration he might have made, if the play had been merely confined to his own ſtage, as an exerciſe for his ſcholars, but by preſenting it to the public, however repugnant to his inclination, and the modeſty of his feelings, ſuch an inference may be, it may be ſaid, that he, in fact, holds himſelf forth as an *improver* of Shakeſpeare. Such additions as he has made may be excuſed, as they are deſigned to rouſe the patriotiſm of Engliſhmen, at a time when that virtue ought to exiſt in its fulleſt force, but the language of Shakeſpeare, except where any paſſages were neceſſarily omitted, ſhould have been guarded from violation with all the zeal of critical reverence. To this play Mr. Pye, who is always ready to exert his pen in the cauſe of his country, has contributed an animated prologue, from which we ſhall take an extract, that, we doubt not, will warm the heart of every true ANTI-JACOBIN, or, in other words, every man who is attached to SOCIAL ORDER, and the welfare of GREAT BRITAIN.

" Then BRITAIN, launch thy Navies on the main,
Send forth thy warriors to the hoſtile plain,
To reſcue from oppreſſion's iron hand
BATAVIA's ſhores and EGYPT's wat'ry ſtrand;
Since with united zeal thy valiant ſwains
Stand firm protectors of their native plains:
While BRITAIN's Monarch, by a tyrant fear'd,
By Virtue lov'd, by Liberty rever'd,
Sees his triumphant banner wide unfurl'd,
The bleſt Palladium of a reſcued World!"

ART. XII. *Virginia, an Opera.* 8vo. PP. 64. Barker, 1800.

MRS. PLOWDEN appeals from the judgment of the theatre to that of the cloſet; and complains in her preface of rival intrigues and managerical oppreſſion. The principal accuſations are, that the piece was only rehearſed three days, yet ſhe confeſſes herſelf "agreeably ſurpriſed with the degree of perfection with which the firſt rehearſal went off." The Manager muſt ſurely be the beſt judge of the time neceſſary on ſuch occaſions. She aſſerts that an intereſted individual, Mr. *Kelly*, had predetermined the piece ſhould be condemned; and quotes his own expreſſions in proof—ſurely one perſon has not influence enough by his own orders, and all he can procure, to counterbalance, in ſo large a theatre as Drury Lane, the voice of the public.

The moſt ſerious charge againſt the manager is for "alterations which aſtoniſhed the author," though ſhe gave him unlimited leave "before all the performers, to make ſuch as he found neceſſary or adviſeable." It certainly is a lamentable truth that theſe theatrical Procruſtes who ſeldom, we may ſay, never, have had ſkill enough for amputation, ſhould mangle and chop off wholeſome limbs only to make

make them fit the ſize of their ſtage bed. This conduct of managers ſhould be reprobated in the ſtrongeſt terms as it has driven from dramatic writings almoſt all the talents of the country. It cannot be ſuppoſed that men of ſuperior minds, cultivated highly by literary purſuits, ſhould ſubmit to the wanton caprice of managers; ſtill, their experience, their habits, and their knowledge of effect render them very able adviſers, and every writer for the theatre does but conſult his own intereſt when he conſults their judgment.

When a charge is laid againſt the manager of a theatre for making unauthoriſed alterations, through which the piece becomes unintereſting, or weak, and conſequently unſucceſsful, the author will ſerve the public by ſubſtantiating his charge; complaints of this kind are in the mouth of every condemned writer, and, *perhaps*, the evil really exiſts; but, in the preſent caſe, where the production is without plot, without incident, without character, without intereſt, without point, without poetry, when it has ſcarcely one requiſite for a Drama, we can only lament that the manager had not curtailed it ſtill more, and can only wonder what could induce the proprietor to accept it at all.

Mr. P. introduces her preface by "not entering into the queſtion upon the aptitude and powers of the female mind for mental exertions, and the propriety of ſo employing it." We will ackdowledge that aptitude and power; we will recognize the pleaſure we receive when we find it ſo employed; but it is only when that aptitude and power are fully equal to the employment. In reſpect to the lady in queſtion, we would adviſe her to *employ* thoſe diſtinguiſhing accompliſhments which we underſtand ſhe poſſeſſes, in an eminent degree, in amuſing that circle of friends which ſhe enjoys, and deſerves to enjoy,—her muſical talents in particular. We would adviſe her to ſhut her common-place book, and open her work-bag; her converſation will be amuſing and inſtructive, while ſhe knits a purſe, darns a handkerchief, or even mends a ſtocking.

NOVELS AND TALES.

ART. XIII. *Humbert Caſtle, or the Romance of the Rhone. A Novel.* 4 Vols. 12mo. Lane. London. 1800.

AS novels are written and read by all deſcriptions, the ſour politician and the affected philoſopher have ſeized the opportunity of interweaving dangerous tenets and wild ſpeculations with ſome intereſting ſtory. We congratulate the very young and fair author of Humbert Caſtle on an artleſs tale of imagination which amuſes the feelings without wounding the underſtanding of her readers. We congratulate her feminine delicacy for not obtruding itſelf into controverſies which ſhe, perhaps, would not underſtand better than her female cotemporaries; her language is plain but neat, her fancy luxuriant; and what is ſtill better her motive and her morals are pure.

ART.

ART. XIV. *First Impressions.* By M. Holford. 4 Vols. 12mo. Lane. London. 1800.

THE hair-breadth 'scapes of the heroine in this story are well imagined and naturally described. The characters are judiciously varied and very ably hit off. The language is very unequal; sometimes involuted, sometimes nervous, but more frequently easy: there are some provincial phrases in it which the writer may quietly get rid of. It is on the whole an agreeable amusement, inculcating good morals, and devoid of those false but specious sentiments of the new philosophy which only allure to betray.

ART. XV. *The Infernal Quixote; a Tale of the Day.* By Charles Lucas, M. A. 4 vol. 12mo. 14s. Lane. London. 1800.

Fas est et ab hoste doceri is an old adage which Mr. Lucas has adopted. The new philosophers had employed all the host of heaven against heaven itself, and this author has employed an infernal to combat diabolism; his story is simple but interesting enough to engage the mere novel reader. His arguments are plain and strong, so as to convince common minds; yet not beneath the attention of the scholar: his purpose and his moral are such as will gratify every Christian, every lover of public and private virtue, every patriot, and every honest man.

ART. XVI. *Victim of Friendship.* By Sophia King. 2 Vols. 12mo. Dutton. 1800.

THIS is professedly the most moral of this author's works, yet the hero outrages all filial duties, in obedience to "a friendship at first sight," and for an object not even specious enough to be gulled by; so that the title is a misnomer, it should have been called the victim of *folly*. The tale has little interest, and the language is inflated. Miss K. in her preface excuses her former literary errors under the plea of youth, disclaiming that plea for the present work, as she is nearly nineteen. We lament in most cases that the literary period for "being of age," is not fixed to some peculiar standard, that the public may not be teized any more by the childishness of authorship.

The publisher should be reprobated for affixing the sum of four shillings to a volume of eight sheets; and particularly where the composition does not more than compensate for the lack of paper and printing.

POETRY.

ART. XVII. *Convivialia et Saltatoria; or, a few Thoughts upon Poetry and Dancing: a Poem, in two Parts. To which is annexed, a Poetical Epistle in praise of Tobacco.* By G. Orchesterkos.

THE author of this poetical *melange* is a *merry fellow*, and they must be churlish critics who repine at the few minutes which his work may happen to engross. To facilitate the task of such as may be inclined to read his work aloud, he has, very obligingly, in his Preface, furnished them with a PRAXIS, by which "any person of common sense may always read such lines, not only

only with facility but pleaſure." We ſincerely hope that all his readers may poſſeſs the valuable but rare quality of COMMON SENSE, and that they will profit by our author's inſtructions, ſo as to find in the delivery of his verſes *eaſe* and *gratification*. In this work there is a letter reſpecting the poem on Tobacco, from the late Mr. COWPER, but the ingenious poet, with more policy than uſually belongs to his fraternity, rather wiſhes ſucceſs to the work than gives any opinions or beſtows any praiſes on its poetical merits.

ART. XVIII. *Britons United, or Britannia Rouſed. In humble Verſe, upon different Subjects before and ſubſequent to the Battle of the Nile, applauding the patriotic and perſevering Spirit of our brave Countrymen, is humbly preſented*, by John Stewart, late of Mr. Secretary Dundas's Office, Downing-Street. 8vo.

THERE is ſo much loyalty and patriotiſm in theſe *humble lines*, that we ſhall not quarrel with the mode in which thoſe valuable qualities are conveyed. It afforded us ſome pleaſure in turning over theſe pages to find, by a tribute of gratitude to the Right Hon. Mr. Secretary Dundas, for a penſion ſettled on the author, in conſequence of a decline of his health, that if his Muſe is not likely to gain much *empty praiſe*, ſhe enjoys, in theſe hard times, her portion of *ſolid pudding*.

ART. XIX. *Poems of Gray. A new Edition adorned with Plates.* 8vo. Wright. London. 1800.

THIS a very complete edition of Gray's Poems, in which the Bard has received every advantage which the united labours of the artiſt, the letter founder, and the printer could confer on him.

ART. XX. *A Diſh of Hodge Podge, or a Collection of Poems.* By Paul Bobbin, Eſq. 1s. Law.

THIS Hodge-Podge is any thing but *poetical*; indeed, *Hodge-Podge* is a groſs miſnomer, for it implies a *variety* of ingredients, whereas a ſameneſs of matter, and an uniform ſpirit of dullneſs are viſible here, from the firſt line to the laſt.

ART. XXI. *More Kotzebue! the Origin of my own Pizarro, a Farce, Minor Roſcind, or Churchillian Epiſtle, from Dick to Jack.* 8vo. 1s. 6d. Croſby, 1799.

AN *equal* portion of the ſpirit of *Roſcius*, and of that of *Churchill*, is exhibited in this epiſtle. Ridicule is a dangerous weapon to uſe; unleſs wielded with ſkill, it invariably wounds the aſſailant. Pizarro is a fair object of attack, but neither Kotzebue nor Sheridan has any thing to dread from ſuch an enemy as this.

MISCELLANIES.

ART. XXII. *Short Thoughts on the preſent Price of Proviſions.* By an Officer of the Volunteer Corps. 8vo. Pp. 16. Wright. London. 1800.

THE author of this ſhort tract contends for the neceſſity of aſcertaining at all times the annual conſumption of corn, in the kingdom,

kingdom, and the quantity grown; in order that Government may regulate their imports accordingly; for he inſiſts that it is their buſineſs always to have a twelvemonth's ſtock of grain in hand. The knowledge which he wiſhes the Britiſh Government to poſſeſs he affirms to be poſſeſſed by all the Governments of foreign countries. The extraordinary riſe in the price of potatoes, he attributes to the true cauſe; "it is rapaciouſly carried on by combination, after aſcertaining the exact conſumption, and *barely* feeding the markets from day to day, that does it." In 1797 and 1798, this combination, he tells us, firſt began, but the evil was not ſenſibly felt, until 1799, when potatoes roſe by combination from *five guineas to eighteen guineas per ton*, "although there were plenty of potatoes all the while, and altho' fine weather brought forward other vegetables." And this will ever be the caſe, ſo long as the fanciful theories of ſpeculative writers ſhall be ſuffered to prevail over the practical knowledge acquired by daily experience.

"Turneps, in November 1800, were ſold, we are aſſured, in the villages near town, where they were grown, at two-pence halfpenny per bunch, for the London markets; and, in the courſe of the ſame morning, were retailed in the ſame villages, by the huckſters who had bought them in theſe markets, at *five-pence* per bunch! A riſe of no leſs than cent. per cent. on the conſumer!" If this be not an evil that calls for a remedy, we know no evil that does? And we agree with the author, that if ſuch practices be tolerated, our manufactures muſt ſuffer moſt eſſentially, to ſay nothing of every other deſcription of perſons.

ART. XXIII. *A Temperate Diſcuſſion of the Cauſes which have led to the preſent high Price of Bread. Addreſſed to the plain Senſe of the People. Third Edition.* Wright. London. 1800.

IT is with extreme ſatisfaction we witneſs the very rapid circulation of this valuable little tract, which we reviewed, at length, in our laſt Number. We ſtill continue to think, that it is calculated to produce very beneficial effects in removing the film from eyes obſcured by prejudice; and in correcting many falſe ideas which have gone abroad on the ſubject of ſcarcity. We cannot but feel highly flattered by the deference which this truly-candid, and truly-liberal writer, has condeſcended to pay to our opinion on the ſubject of tythes; a deference evinced in his omiſſion, in the preſent edition, of the paragraph relating to that ſubject, which we ſtrongly recommended to his better conſideration. On the other hand, it is but juſtice to admit, on our part, that, in his table of prices, the author's incluſion of the firſt year of peace in the years of war, and of the firſt year of war in the years of peace, is a fair mode of calculation, inaſmuch as the effect of the peace, in the augmentation, or of war, in the diminution, of price, cannot be ſo ſoon felt as in the firſt year after the ceſſation of either. We were incorrect in imputing this ſtatement to an error in calculation; it was adopted for the purpoſe of giving a more equitable computation.

We

We are happy to ſee, that a cheap edition of this tract, price 3d. each; 2s. 6d. per dozen; or 1l. 1s. per hundred, has been publiſhed, in order to extend its circulation. And, we truſt, the opulent will eagerly avail themſelves of the opportunity to put it into the hands of all their poorer neighbours.

ART. XXIV. *Conſiderations on the preſent high Price of Corn, with a Propoſition for the effectual Regulation of the Prices of all the Requiſites of Life; addreſſed to every Claſs of Society.* By Homo. 8vo. Pr. 28. 1s. Norwich printed; Wright. London. 1800.

THE author's propoſition for an effectual regulation is neither more nor leſs than a *maximum* to be eſtabliſhed by law. We confeſs, we are diſpoſed to think, that any regulation ſhort of this will not ſupply any permanent remedy to an evil, which all muſt feel, in a greater or leſs degree, and which all muſt neceſſarily deplore. He contends, that farmers are always conſidered, by legiſlators, as a diſtinct race of men, from merchants and others engaged in commercial ſpeculations; and he inſtances their excluſion from the benefit of the bankrupt laws, as a proof that they are ſo conſidered in this country. His apprehenſions of the injury which muſt accrue to our trade and manufactures from a continuance of the preſent high price of proviſions are, unhappily, but too well founded. Not ſo, his objections to public granaries, which he unthinkingly compares to the hoards of miſers; he ſays they are unbecoming a generous people, who ought, when they have a ſuper-abundance of their own, to aſſiſt their neighbours. But, in the firſt place, it is more than probable that our neighbours will not want it; and, ſecondly, it does not ſhew avarice, but common prudence only, to lay by, in a year of plenty, ſomething for a year of ſcarcity. As to the practicability of the meaſure, that is totally a different queſtion.

The author's modeſt deprecation of critical ſeverity precludes all comments upon his ſtyle and language.

ART. XXV. *Thoughts of an Old Man, of Independent Mind, though Dependent Fortune, on the preſent high Price of Corn.* 8vo. Pr. 32. 1s. Reynolds. Oxford-Street. 1800.

THESE thoughts are well deſerving of attention at a time when there unhappily appears too ſtrong a diſpoſition to oppoſe the crude notions of theoriſts to the wiſdom of experience. The author ſeems to have duly conſidered all that has been ſaid of the cauſe of the preſent ſcarcity, and of the reaſons for alleviating its effects; and he propoſes ſome meaſures and regulations which are evidently the reſult of deep reflection. He ridicules the idea of aſcribing the ſcarcity to the war, which he properly calls, the *Catch-word* of *Clamour*; and we heartily wiſh that his remarks on this ſubject may meet the eye of the ſages of the Common-Hall, and of their orator, Citizen Waithman. He ſuggeſts ſome legiſlative proviſions for aſcertaining, at all times, the quantity of corn in the country, and the extent of our population,

which

which he deems abſolutely neceſſary. He alſo recommends parochial granaries; and, on this head, oppoſes BARON HERTZBERG, the Pruſſian Miniſter, to ARTHUR YOUNG; *Practice to Theory*. The high price of proviſions he imputes, and we think juſtly, to *ſpeculation* "to deny the exiſtence of which implies ſuch an ignorance of the ſtate of the country, and a communication in ſociety ſo limited that I cannot conceive how it can exiſt." Of the effect of this ſpirit on the price of *paper*, he relates an anecdote, which, we are ſorry to ſay, is but too true.

"I have been aſſured that the extravagant riſe in the price of paper was occaſioned by ſtationers, who had a great command of money, ſending their agents all over the country to buy up for ready money all the paper they could; the temptation of ready money procured much; their agents were then ſent to buy the remainder at any price, and having got into their own hands ſo great a proportion of the paper manufactured, they were enabled to affix their own price on the public: this is called a *good ſtroke* in *trade*."

On this ſubject we can ſpeak *feelingly*; the ſhameful riſe in paper (no leſs than $33\frac{1}{3}$ per cent!) taking out of our pocket annually more money than Citizen Waithman pays to the ſtate, directly or indirectly, in yearly taxes.

The author recommends a *maximum*, not to "eſtabliſh the *actual price of corn*, but only *that*, beyond which *extortion* could not carry it in the deareſt times." His obſervations on this point are pertinent and forcible.

Our readers will recollect, that, in our review of *Saint Fond's* Travels in Scotland, we had occaſion to comment on a converſation between that ingenious writer and Dr. ADAM SMITH,* in which the latter pronounced a panegyric on the principles of VOLTAIRE and ROUSSEAU. The ſuſpicions which we were then led to entertain of this celebrated political economiſt are, we are concerned to ſay, fully confirmed by a very extraordinary paſſage in the book before us.

"A man of much more reſpectable talents, *Adam Smith*, had treated *foreſtalling* as an imaginary evil! Adam Smith, *whom I knew well*, was a man of much inveſtigation, knowledge, and ſagacity, with a heart overflowing with benevolence and ſociability; but he was ſtrongly tinctured with *French philoſophy* and *ſyſteme!* To mention two circumſtances, in which I cannot be miſtaken, becauſe, *ſpoken to myſelf*, and, although contradictions to the ſentiments I had expreſſed, not ſpoken in publick, where men often ſport opinions for argument, but in the familiarity of individual converſation, where the unreſerved ſentiments are ſpoken. Theſe were "that the CHRISTIAN RELIGION *debaſed the human mind*;" and that, "*ſodomy* was a thing in itſelf *indifferent*." The conſiderate part of mankind will think that the opinions of ſuch a man, or of any man, are not to be admitted as *infallible dogmas*; but to be fairly weighed before they are adopted."

The author might ſurely have drawn a *ſtronger* inference from ſuch facts; but we will not truſt *our* feelings with the ſubject.

* ANTI-JACOBIN REVIEW, Vol. V. p. 268.

Alas!

Alas! what a contemptible being is a *philoſopher* who is *no Chriſtian*, compared with a *Chriſtian* who is *no philoſopher!* But, to ſpeak correctly, a man, who is an enemy to *Chriſtianity*, cannot be a *philoſopher*, though he may be a *philoſophiſt*.

ART. XXVI. *Dangerous Sports, a Tale, addreſſed to Children, warning them againſt wanton, careleſs, or miſchievous Expoſure to Situations, from which alarming Injuries ſo often proceed.* By James Parkinſon. 18mo. PP. 186. 2s. Symonds. 1800.

THIS tale is very well calculated to promote the purpoſe for which it was compoſed; and that the purpoſe is of importance to the riſing generation, no parent nor preceptor will be diſpoſed to deny. Mr. Parkinſon is, therefore, entitled to thanks for having directed his talents to ſo uſeful and ſo laudable an object.

ART. XXVII. *A Selection of the Lives of Plutarch abridged; containing the moſt illuſtrious Characters of Antiquity; for the Uſe of Schools.* By William Mavor, L. L. D. 12mo. 4s. 6d. Phillips. London. 1800.

A BOOK well ſuited to the indolent ſpirit of an age, in which *Newſpapers, Dictionaries*, and *Beauties*, are the chief objects of ſtudy, with the generality of readers. The firſt for learning the ſcience of polities, and the two laſt for the acquiſition of general knowledge.

ART. XXVIII. *State of the Nation, with Reſpect to its funded Debt, Revenue, and Diſburſements; comprized in the Reports of the Select Committee, appointed by the Houſe of Commons; with an Appendix to each Report. Alſo to enquire into the Receipts and Diſburſements of the different public Offices, &c.* Vol. III. 8vo. 6s. Symonds. 1799.

ART. XXIX. *State of the Nation; comprized in the Reports of the Select Committee, appointed by the Houſe of Commons, to examine and ſtate the total Amount of the Public Debts, and of the Intereſt and Charges attending the ſame, viz.* Police, Stationary Office, Civil Government of Scotland, Admiralty, Dock-Yards and Tranſports, Victualling-Office, ſick and wounded Seamen, Chatham Cheſt, and Greenwich and Chelſea Hoſpitals; with the Names of the principal Officers, their Salaries, Fees, Duties, and Attendance; with what other Places, Penſions, or Employments they have, paid by the Public, Vol. IV. 8vo. 7s. Symonds. 1800.

THE continuation of a very uſeful publication; the nature and contents of which are ſufficiently explained in the title page.

ART. XXX. *Account of a Plan for the better ſupplying the City of Edinburgh with Coal; together with an Examination of the Merits of the two principal Lines, pointed out for the intended Canal between Edinburgh and Glaſgow.* By Henry Stewart, Eſq. L. L. D. F. R. and A. S. E. 8vo. PP. 142. Bell and Bradfute.

fute. Edinburgh; and G. G. and J. Robinſons. London. 1800.

THIS well-written pamphlet embraces a much greater object than the reader is led to expect by peruſing its title-page. In the central diſtricts of Lanarkſhire, pit-coal is found in one ſolid maſs to ſtretch over 55,000 acres, or about 110 ſquare miles; and it is of ſuch thickneſs, taken at a medium, that it would ſupply the city of Edinburgh with fuel for 5,749 years, at the annual conſumption of 222,220 tons. In Edinburgh a cart-load of coals, ſuppoſed to contain about 12 Cwt. was ſold, in February laſt, for eight ſhillings, i. e. at the rate of 8d. per Cwt. or 13s. 4d. per ton; but the rich and the poor were obliged to pay almoſt double that ſum for their fuel during the rigorous winters from 1793 to 1795. Were a navigable canal carried from Edinburgh through the heart of the coal diſtricts of Lanarkſhire, the author demonſtrates, if there be truth in arithmetic, that a ton of coals, of a quality generally ſuperior, could be brought to that city for 7s. i. e. for very little more than one-half of what is now paid for coal brought from its neighbourhood. To Edinburgh and Leith he ſhews that this would be an annual ſaving of 36,129l. 18s. 8d. a prodigious object ſurely to the inhabitants of the metropolis of Scotland. But this is not the only important object which would be effected by the propoſed canal.

"Next to abundance of fuel for the home conſumption, the foreign trade is the topic that naturally preſents itſelf; and it were eaſy to ſhew," ſays our author, "how momentous an object the exportation of coal might, by a judicious policy, be made to Scotland. Upwards of 120,000 chaldrons are annually ſent from Great Britain,* to France, Flanders, Denmark, Sweden, Portugal, Holland, Ruſſia, Norway, Poland, and the North of Germany. The city of London, and other Engliſh ports, are indebted for their fuel to the counties of Durham and Northumberland; as little comparatively is derived from the mines on the Frith, or the coaſt of Fife. But were we poſſeſſed of a direct conveyance by water from our central diſtricts, we might, ere long, draw a conſiderable portion of this trade into our own hands. As our coals could be brought to the German ſea at about 9s. per ton, (2s. leſs than the ton of coals is ſhipped for in the river Tyne) and as they would be exempt from the duty payable on thoſe of Newcaſtle to the Duke of Richmond, we ſhould, at leaſt, hope to rival, and probably to underſell, the coal-maſters of the South."

We think that for this there is much more than probability. To us it appears evident, from the author's facts, that the coal-owners of Lanarkſhire would certainly be able to underſell thoſe of Newcaſtle, or compel them to ſell cheaper than they do at preſent; and, on this account, the propoſed canal would be an object of very great importance to the inhabitants of London as well as to thoſe of Edinburgh. The quantity of Scotch coal now brought to our metropolis is too

* "That is, *were* ſent, previous to the war."

triſling

trifling to render its properties either known or valued by the inhabitants. "In point of endurance," ſays Dr. Stewart, "it is, generally ſpeaking, inferior to the Engliſh; but for inflammability or cheerfulneſs, it greatly exceeds the latter; and, on that account, would ſoon be preferred in the drawing-rooms of the great." This we know to be true, and ſo muſt all ſuch of our readers as have travelled through Scotland, and paid any tolerable attention to their accommodation on the road. Our author had reaſon therefore to ſay, that were Leith and Edinburgh to turn their attention to the coal-trade, "he knows of no ſcheme, independent of its national importance, that is better calculated to prove advantageous to either," or, he might have added, to London and other places on the South-eaſt coaſt of England.

In addition to theſe objects, he points out others of great importance which would reſult from this canal, if carried, as is propoſed, between Leith and Glaſgow; ſuch as the coal-trade to Ireland, to the Iſle of Man, and to the ſhores of Scotland, ſtretching from the Mull of Galloway to the Solway Firth. At preſent, theſe countries procure their coal from various quarters, viz. from Cumberland, Lancaſhire, and Wales; and likewiſe from the Ayrſhire coaſt. He admits, that, "with the Cumberland mines, owing to their felicity of ſituation, no part of the iſland could attempt to contend: but the advantageous trade from Ayrſhire fully evinces both the inadequacy of the former to the ſupply of Ireland, and the ſucceſsful competition that might be eſtabliſhed with the latter, from the Lancaſhire mines. The cargoes, which were ſuperfluous at Glaſgow, might, by an eaſy navigation, either on the great canal or the river Clyde, deſcend to Grenock, and then be delivered, from the canal-boats to the ſea-veſſels, at leſs than 9s. while they could be ſold in Ireland at 35s. and even 40s. per ton."

Our author having eſtabliſhed the importance of the canal proceeds to examine the merits of the two principal lines pointed out for it. Our readers could not eaſily follow any *abſtract* of his reaſonings on this part of his ſubject without Mr. Rennie's map of the ground, to which he conſtantly refers. We can aſſure them, however, that he has fully convinced us, and ſeems to have convinced Mr. Rennie, that the preference is due to what he calls the Batten-moſs line. The general character of the two rival lines is ſummed up in the following beautiful paragraph:

"Suppoſing both to hold forth a fund, in which prudence or ſpeculation would willingly adventure, like moſt rivals, they would certainly attract by very oppoſite qualities. In the Batten-moſs line, coal conſtitutes the primary object; in the Northern track, it is enumerated at beſt among the ſecondary articles of trade. The firſt enriches an uncultivated region; the laſt traverſes a popular diſtrict: thus, while manufactures are improved by the one, by the other population and manufactures are produced. The merit of the firſt lies in directneſs, though attended with lockage; that of the laſt in expedition, though retarded by circuity. The one viſits only the ſkirts of the coal-diſ-

tricts; the other penetrates into the heart of the country. The utility of the Northern tract terminates in itself; the Batten-moss line would give birth to future generations."

He has yet one argument against the Northern tract, which every reader must understand, and which most readers will deem unanswerable. "The North line, from its immediate vicinity to the Forth and Clyde navigation, would, probably, interfere with the rights and immunities of the latter, and eventually also with its trade. In regard to the trade we have a plain alternative; because the new line would either interfere with it, or it would not. On the latter supposition, the likelihood is, that the North line would fail in becoming so productive as is absolutely necessary for the indemnification of the subscribers: and, on the former, is it probable, or even, would it be just, that parliament, after solemnly sanctioning, to one company, a fund in which they have sunk an immense capital, should, without scruple, authorise another to deteriorate it, or rise upon its ruins?"

We hear that an answer has been published to this elegant little work; but we have not seen it. The subject is certainly of high importance; and we shall endeavour to do justice to the arguments of both parties, though we are unable to conceive arguments which can be employed against Dr. Stewart, if the facts from which he reasons be admitted.

ART. XXXI. *A Word for the Poor; or, General Thoughts candidly submitted to the good Sense, Discernment, and particular Consideration, of the British Public, on the late scanty Harvest, and the dreary Prospect of a hard Winter. Interspersed, are a few homely, but wholesome, Hints (if rightly taken) to all deep Speculators, and greedy Monopolists, whether Farmers or Corn-factors, Usurious Contractors, Forestallers, Engrossers, or Regraters With a Glance at Levellers, and a parting Word of Admonition to the Poor.* 8vo. Pp. 34. Hurst. 1799.

THIS pamphlet was written at the close of the year 1799, and with the letter which we shall insert at the close of the article, and several others, we have long suffered to lay on our table; unwilling to agitate a question, at once so delicate and so important, until it had been properly submitted to the discussion of Parliament. The author proceeds, we think, upon a false principle, viz. that the scarcity of the year 1799 was more artificial than real; or, rather that he has drawn a general inference from partial premises, by inferring from the quantity of corn then on hand in his own neighbourhood, that there was a proportionate quantity in every other part of the kingdom. Impressed with this conviction, he inveighs with considerable energy and talent, against the whole race of monopolizers, forestallers, regraters, and ingrossers; and to all that he says, on this head, taken abstractedly, without any reference to the justice of its application to the case in question, we heartily subscribe. In pleading, however, the cause of the poor (and most earnestly

earnestly and eloquently he does plead it) he does not suffer the zeal of the advocate to overpower the spirit of the Christian; as his just observations on the necessity of implicit acquiescence in the dispensations of Providence will fully demonstrate.

"To the inflictions of God's punishments on a voluptuous and sinful nation, it behoves us to submit without murmurings or repinings; and we are, or ought to be, duly affected with a deep sense of our unworthiness, and those manifold transgressions, because of which we have greatly incurred the tokens of divine displeasure. Amid that profusion of blessings which he showers down upon his creatures, shall man receive good at the hand of God, and shall he not receive evil? God is alike good and kind to all. He is still the same merciful and beneficent being, whether we trace the footsteps of his omnipotence in the milder blessings of creation and providence, or in the arduous paths of his more mysterious and awful dispensations. Him we bless and adore, him we recognize, as in the still small voice of his benign and bounteous communications, so also in the storm that rends the mountains, in the hideous yawnings of the earthquake, and in the sorrowful wastings of the raging fire. In the brightness of his invigorating and ripening sun-beam we behold him. When on the parched places, and the thirsty soil, his clouds drop fatness, we laud and magnify his glorious name: and, though he smite with the drought, with blasting, and with mildue; though he 'turn a fruitful land into barrenness for the wickedness of them that dwell therein,' still he is the same almighty and providential Father, before whom we tremble; whose tender mercies are always over all his works. The wind and storm fulfil his word. By him all things were made, and continue to be upheld; the events of all things are by his divine direction, or come to pass in conformity to his will. But, at all times, more sensible of his frowns than of his favours, *then* most of all do we feel his judgements, when, *by the agency of man*, he thinks fit to intercept the natural and fructifying course of blessings intended for the immediate service and happiness of man. And it is an alarming circumstance to reflect upon, but the frequency of its occurrence too often prevents reflection, that man should, by his crimes, subject himself to a curse, that, as the punishment of his disobedience, constitutes him the willing instrument of divine chastisements on his fellow-man, at the very instant that it dreadfully operates to his own perpetual shame and everlasting condemnation."

There are many forcible remarks in the latter part of the tract that have a strong claim to the attention even of those who may be least disposed to admit their validity.

The letter, which we have received from the author, contains some comments upon the review of his tract, by some of our contemporaries. Our sentiments on this subject have been already so fully explained that our readers will not suspect us of acquiescing in the justice of all these animadversions; but we cannot refuse to allow so respectable a writer, who has pleaded the cause of his fellow creatures, with so much ability, the privilege of pleading his own.

CIRCUMSPECTION AND PERSEVERANCE.

TO THE EDITOR.

SIR,

Wakefield, Feb. 16, 1800.

A Word for the Poor not having fallen under your observation in your Review of last month, should not a compliance with my request interfere with more weighty engagements, you will confer a favour upon me by giving it a place in the present Month's Review. It has already, I am told, been noticed by the *Monthly*, which I have not seen, and for whose good opinion the author is not, I believe, over solicitous. The *British Critic* observes, that the application and use of much of the reasoning in this pamphlet (which is directed against monopolists) depend upon a very dubious question, "whether, for instance, the present scarcity of bread-corn is real, or artificial;" intimating thereby, as the author supposes, that if the former supposition be true, the arguments against monopolists are ill-timed. But the author of this tract is inclined to think differently. Scarcity is so far from precluding monopolies, that they are carried on with greater ease, and are attended with more destructive consequences during times of deficiency, than in times of abundance. This he maintains on the same principle that a popular pleader reprobated the other day, in the Court of King's Bench, the monopoly of an article of less general growth and consumption than bread-corn; namely, *hops*. For whether the growth of an article be of a limited or enlarged extent, in proportion as the usual produce is (from natural or incidental causes) reduced in quantity, in the same proportion it falls within the reach of monopolists, and the public at large becomes thereby endangered.

By the way, no article of universal consumption, however great and general, precludes the evil influence of the monoplist. "No man, it is said, could attempt to buy all the *corn* in England." True Nor is there any man who would attempt to buy *all* the hops in England. But we know, from sad experience, that the operations of a set of men, combined for the purpose of monopolizing *even corn*, may prove highly injurious to the body of the people. Every monopolist, according to the extent of his engagements, injures the public to a greater or less degree.

After allowing, with much liberality, the force of the writer's arguments where they may be found to apply, the British Critic concludes with expressing his belief that "there is a check to monopoly, more powerful than any arguments; namely, that corn kept back toolong will infallibly be spoiled; and therefore must be brought to market in time, under penalty of confiscation to the damp, the Weevil, and other natural ministers of vengeance."

In answer to this, Mr. Editor, the author requests your attention to the note, page 21, where this position is controverted. The loss of a part, in this case, is unhappily made good to the monopolist by the

the inhanced price set upon the remainder; and that this abuse is of no infrequent occurrence, he asserts upon good authority.

To the British Critic the author feels grateful for his remarks: Not so for the strictures which appear in the *London Review*, which, from their peevishness, one would suppose to have been written under the pressure of some irritable infirmity. The title page, in the first place, gives offence, because of its *prolixity*; and, we will allow, that it requires some exertion to get through it, the idea of which is happily conveyed by the term *wading*. Then, says the Critic, we arrive at "three and thirty pages of declamation against monopolists." This is not very accurate, as any one who casts his eye over the pamphlet will soon perceive. "Happily," he continues, "these characters have no advocates, few, therefore, will be disposed to cavil with this author's sentiments." This is so far in the author's favour; a concession, indeed, not very graciously made, but we will let it pass with an observation, by the way, that most of the obnoxious members of the community *are without advocates*, unless they exist among themselves: they certainly countenance one another, and often conspire together to do mischief; and whatever has a tendency openly to expose their crimes, and to dis concert their projects, is not, we apprehend, without its use. "The writer (proceeds our critic) expresses some doubt whether Christians may fulfil the denunciation in Proverbs—"He that withholdeth corn the people shall curse him"—by cursing their oppressors; "but he seems to be desirous that they should have curses in their hearts, at least, if not upon their lips." This, Mr. Editor, is ingenious, if not liberal; indeed it may be pronounced *enlightened criticism*, from the bold spirit of conjecture that accompanies it, and the promptitude with which it would decide upon what to others must, at best, be extremely problematical, by attributing to the author a disposition, which he himself is not conscious of harbouring in his breast. On the contrary, so far from entertaining any doubt in his own mind, whether Christians may fulfil this denunciation, as the critic is pleased to assert, the writer says (pages 9, 10) that Christ peremptorily restrains his disciples from cursing their fellow-creatures; and, well knowing the depravity, weakness, and irritability of human nature, he expresses a wish that the conduct of his disciples may always be obedient to the Saviour's commands. If elsewhere he betray any symptoms of uncharitableness, (of which he himself is not aware) a little more *charity* on the part of this Reviewer would have covered the sin. The Reviewer adds, that he makes this observation, "because the title of the pamphlet may lead some persons to expect a recommendation to patience under real evil." The author is willing to give up his title page to all the chastisement it may have fairly incurred; but he is not disposed to plead guilty to a false and unjust allegation. It does not appear to him that the title page avowedly holds out any grounds for such an expectation. However, admitting that it does, the body of the pamphlet will not totally disappoint it. The sentence, &c. (page 16) commencing with "To the inflictions of God's punishments on a voluptuous and

sinful nation, it behoves us to submit without murmurings or repinings, &c." will be found pretty much to the purpose. "A parting Word of Admonition to the Poor," as announced in the title page, implies, it must be confessed, some such recommendation; and, Mr. Editor, if you will take the trouble just to turn towards the end of the pamphlet, you will find this address to the poor, concluding with the following appropriate passage from holy writ, which is adduced in corroboration of the antecedent exhortation; "Behold, the husbandman waiteth for the precious fruit of the earth; and hath long patience for it: Be ye also patient; stablish your hearts." The Critic is of opinion that "the author comes to a just conclusion, when he asserts, that there must exist some hidden and weighty reasons, which deter his Majesty's councils from interposing their authority between the monopolist and the people;" and adds, in a delicate strain of irony, well becoming the office and character he assumes, that "the true lover of his country" must be aware, that so long as corn shall be property, there will be very weighty difficulties in saying how the possessor shall dispose of it. True. And, we may add, that, so long as money is property, and the purchased commodity property, there exist very weighty difficulties in putting a stop to forestalling, &c. &c. And yet the laws have entered a *caveat* against this and like misdemeanors; and in the same spirit, and with the same beneficial tendency, the Legislature might proceed still farther, and enact, for instance, such prohibitory regulations, as should *restrain the farmer from vending his grain to any but the consumer in the public market*. A step like this would probably go a good way to obviate the evil complained of. But it has not been taken, nor any other that seems to hold out a sufficient remedy; and this, doubtless, for very substantial reasons; because of weighty objections, which (the author must take leave to repeat it) have not occurred to him.

"The Word for the Poor," says the Critic, "is a sort of Sermon from the text—"He that withholdeth corn the people shall curse him." Why not? the subject is serious enough even for a Sermon. But enough of this. If the author, by adding his wish to that of this Reviewer, could procure this proverb a place in some conspicuous part of every public market, that like a *tempus fugit* it must meet the eye of every visitor, he should think the time bestowed on this short tract well employed; and he should not have the least difficulty in acknowledging his obligation to the critic for suggesting the idea. Neither the pamphlet, nor the strictures upon it, would then have been written in vain.

The author here takes leave of his Reviewer, referring him, with much cordiality, to the second paragraph in the second page of the *Prospectus* of the *New London Review*, which he appears either not to have seen, or to have forgotten, It certainly conveys excellent instructions to all critics, and is well worthy his *particular consideration*.

WEST RIDING.

ART.

Art. XXXII. *Thoughts on the English Government.*

(Concluded from Vol. V. P. 295.)

AT the conclusion of our review of this valuable tract, in our Number for March last, we promised to suffer the author to speak for himself, in exposing the falshoods of the Jacobin Critics. This promise we have been hitherto prevented from fulfilling, by the constant intervention of temporary matter; but the author will have lost nothing by the delay; *his* is no ephemeral production; it will live when the spirit of party-contention shall have died away, and be received as a political text-book, on the constitution of our Government, as a standard of political truth, and a model of political wisdom. We shall now lay before our readers the Postscript to the fourth letter, containing the author's comments on his critics.

February 24, 1800.

"When I thought, I might breathe a little from a controversy, that, according to my persuasion, contained nothing in it on my side to be controverted, there was put into my hand the Critical Review for this month; a periodical work, which was once a respectable appendage to the literature of the country; but which of late, especially since it has been under its present controul, has allied itself more closely to politics, and those of the worst stamp. In this work, there is a Review of my Second and Third Letters, and of Mr. Wooddeson's pamphlet; which I cannot pass over, without a little animadversion. I do not mean to complain of a Critic's opinion, when given fairly, after an actual examination; we must all judge according to our faculty; and if a Reviewer has neither taste or judgment it is the fault of none but his employer; I shall not complain of such invincible disabilities as these: my complaint is this, that instead of a fair examination and critique, upon what I have urged, either in point of authority or argument, the Reviewer has given his reader nothing but gross misrepresentations, and he appears not even to have read, what he pretends to pass a judgement upon.

"And here I am sorry again to recur to my friend Mr. Wooddeson; but this Reviewer seems to make common cause with him, urging the same charges, repeating, without scruple, what I had already answered, and proceeding in the very spirit and temper of Mr. W.'s publication. There is, I must confess, this gradation between them, suitable to their different situations; Mr. W. contented himself with insinuating, what this writer alledges in plain terms.

"This shameless writer charges me with inferring, 'that, as in all pleadings, the two Houses of Parliament are called the King's Parliament, the Parliament depends upon the King; is his creature, and is at his disposal.' Now, I deny that there is any such nonsense in my writings, either expressed or implied. But, on the other hand, there is such an inference drawn by Mr. W. and imputed to me as my meaning

meaning, which inference I have ascribed to his ignorance of the nature of Monarchy, and I have strongly censured him for such a gross conception, as may be seen very fully in the Third Letter, page 40.

"The Reviewer makes some other unfounded charges against me, in the following words. 'Our author endeavours to prove, that the English government is a simple monarchy; that the monarch creates the two Houses of Parliament; that the people, destitute of any claim to sovereignty, appoint no part of the legislature; that the King might, as some Kings have done in this country, rule without any Parliament, and yet violate no law; finally, that the King is at once, and solely, the maker and executor of the laws.' Now, in this paragraph, I aver, there are more falshoods than there are sentences; there is hardly a member of a sentence, hardly a combination of noun and verb, that does not convey a gross untruth. Is this a want of intellect or a want of honesty? Can this man comprehend the English language! I challenge him to shew a proposition in my writings to warrant such foolish imputations; on the contrary, the whole tenor of my argument is against such absurdities. This every one must know, who has read my Second and Third Letters; it may at once be seen in the 2d, 11th, and 13th propositions, and in page 89 and 182 of the Second Letter, not to refer to many other passages, which might be cited to this purpose. I cannot help remarking the want of accuracy in one particular; for he charges me with stating the King to be the 'sole executor of the laws,' when I have, over and over, censured Blackstone for using so improper an expression, as may be seen in the Second Letter, page 182, and in several places in the Third Letter.

However, if he was determined to write against me, instead of Reviewing me, he had no other way of proceeding than this; it now appears, from two experiments, that there is no way of writing against me, with any semblance of success, but by the suppression of Truth, or the fabrication of Falshood. Mr. W. unfortunately for him, tried the first; his wretched follower, the Reviewer, has tried the latter. They have both stepped out of their proper character; the one has made himself too much of the advocate, the other too much of the politician, to discharge their respective duties as they ought.

"I wanted not the example of such feeble assaults, to know how invulnerable these writings are. Men may dislike them according to their judgment, or no judgment; according to their prejudices, their ignorance, or their wishes; but this I know full well, THERE IS NOT THE MAN EXISTING WHO CAN CONFUTE THEM. There is neither law-man, nor lay-man; neither antiquary, or scholar, who can confute the main positions in these writings; and I do hereby challenge to the trial any and every individual of the above descriptions.

"I am thus bold, because I know the sources to which all such inquirers must go, and that they will find nothing, but what makes for me; it is a confidence, that belongs to Truth, a confidence in my authorities, and not in myself; though I will not distrust the light

light of my own understanding, as long as Heaven allows me the use of it. Knowing and feeling, as I have just expressed, I own it moves my spleen to be assailed with the arts of suppression, of falsification, and of insinuation, so unworthy of the argument, and of the manner in which, I trust, it has been conducted by me. In this I feel some considerations, that go much beyond my own particular situation; I mean the interests of learning and literature, which, I think, shamefully degraded by such abuse of them.

" Ignorance and ill manners commonly go together; this man has, with uncommon assurance, called Mr. Reeves the writer of these letters, as familiarly as if his name was in the title page; and he undertakes to know, that Mr. Reeves likes the constitution, because he possesses 'some sinecures, and looks for more.' What has this to do with the business in hand! and what, if both suppositions should be shewn to be as false as all his other charges! But this is called reviewing, and thus it is that the Town is insulted by Republican Reviewers. When there is any critique to be made on political works, instead of stating the opinions of the author, they pester the reader with their own; all that is not misrepresentation of the book, is personal abuse upon the author or editor; and the whole is a string of scurrillity, lies, and imposture. Such is the sentence I am compelled to pass upon this shallow Reviewer, with whom I shall give myself no farther trouble, but deliver him over to the secular arm of the Anti-Jacobin Review and Magazine; which is the only publication that has had the courage to 'review the Reviewers,' and afford some appeal from the ignorance and malice that reign in the Monthly and Critical Reviews.

" I cannot close this letter without congratulating Mr. Wooddeson, on his finding the sort of support, I had predicted, he would have from those, who harbour any malignant or unfriendly thoughts towards our constitution, in Church or State. The Critical Review has already declared for him; G. G. and J. Robinsons, or whoever, or whatever manner of man it is (of the class which dissents from every thing established) that they employ or permit to write down works in favour of Kingly government, and write up those that degrade it, maintains in print (and it will go down to posterity) that Mr. W.'s is a 'solid' performance, 'and will convince every one of my errors.' This must be a great encouragement to him, and when to this is added the testimony of The Monthly Review, (of which I may venture to assure him, without much fear of disappointment) he will be set up, in print at least, as high as he can reasonably wish. With such aid from the disaffected, and with the voices of all those who know, or care very little about the matter, (who will not the less, for that reason, take a side, and are more likely to take his than mine) he may feel very strong, and give himself no trouble, about the judicious and well-informed persons, who join in condemning his unnecessary 'Vindication of the British Legislature,' which none of them can think, has been either attacked by me, or defended by him.

Art.

ART. XXXIII. *The History of Devonshire.* In three Volumes, Folio. By the Rev. R. Polwhele.

(Continued from P. *)*

IT is remarkable, that the Critical Reviewer, in his Strictures on the Natural History, has exhibited passages from Mr. P.'s book, which prove the falshood of his representation, when he would insinuate that the author was unequal to the task. The Crit. Rev. probably extracted those parts which, in his opinion, were the least favourable to Mr. P.'s reputation. But even in so detached a state, and mutilated as they are, they certainly shew that Mr. P. was well acquainted with his subject. The same remark may be applied to the C. R. on the Antiquities. Whatever may be said of the hypothesis, which has excited such fierce indignation in the hypercritic, still it must be inferred, from the very excerpts of an enemy, that that hypothesis is not ill-framed, or feebly supported.

In his "Historical Views," Mr. P. first exhibited his system at large and in all its parts; not fearful of giving offence to the Antiquary, in a little work which might have been almost termed gratuitous; where a few hypothetical positions might have been risqued, we should conceive, with impunity; though a spirit of conjecture, lawlessly running through "the history," properly so called, would have exposed, perhaps, the author to just censure. In the history before us, the same facts are produced, but they are stated with brevity, not expatiated upon as in the Historical Views. Nor are the opinions upon these facts expressed with any degree of confidence. "The British Period, in truth, is an abridgment of the Historical Views. Yet the Critical Reviewer tells us, that Mr. P.'s "*Historical Views*" contain the author's "System in Embryo!!"* Surely little credit can be due to the writer of so palpable a falshood! He proceeds to say, "Mr. P. has *now* drawn in the authority of the late Sir W. Jones and Mr. Pinkerton to his assistance." We consider this as the misrepresentation of conscious guilt. For Mr. P. (he well knew) had not ventured to approach the public, even in the Historical Views, without the support of those very antiquarians; and, shielded as he was by Sir William and Mr. Pinkerton, he did not then come forward without an apology for his boldness. The Reviewer is evidently ashamed of his glaring violation of the truth, in accusing Mr. P. of a want of diffidence in an instance where he is so far from trusting to himself, that he takes refuge in the theories of others.

What can be more guardedly, what can be less confidently expressed, than the following paragraph which concludes the first section. "On the whole, it may possibly appear, that, while the common ideas of a colony from Gaul MUST be admitted as TRUE, the less popular notion of a prior colonization MAY, at least, be SPECIOUSLY defended,"

Mr. P.'s sketch of the religious architecture of the Danmonians is exhibited by the C. R. as "what many would deem, perhaps, a

* See Crit. Rev. for Sept. 1799, P. 47.

just

just view of the subject." The various circles of stones, Logan-stones, rock-altars and basons, are allowed to be "carefully described." And the author "degrades the cromlech, perhaps with reason, to a sepulchral monument." The critic also tells us, that "of the pasturage and agriculture of Danmonium, we have an elegant and pleasing account." He cannot help adding, however, that "it is not history but romance." The Reviewer's concession, that Mr. P. offers "some good reasons for his opinion that the ancient Ictis was the island of St. Nicholas," is of great importance. The St. Nicholas hypothesis is the principal and most elaborate part of the work; and its merits would atone, in the opinion of every candid antiquary, for all Mr. P.'s imputed errors throughout the British Chapter.

In the ninth section Mr. P. it seems, rashly adopts the fancies of the ingenious Colonel Vallancey; and he, afterward, is guilty of a crying sin, in referring us to Ossian, as "genuine evidence." Yet some of our first antiquaries (particularly Mr. Whitaker in his great history) have referred us to the authority of Ossian. After having been thus forced to allow a large part to possess merit, and after thus industriously searching for faults and making exceptions the most frivolous and absurd, the hypercritic cannot conclude, it seems, without pronouncing Mr. P. "a faithful historian." Is the conclusion justified by the premises?

At the end of this weak and malevolent effusion, the C. R. adverts to Mr. P.'s postscript, "where, he observes, are some complaints of those *qui ante nos nostra dixerant*." "We perceive, he adds, that Mr. P. has anticipated himself by publishing, among the Exeter Essays, his own paper on Falconry." That this paper, on Falconry, belonged to Mr. P. could only have been known to the Reviewer, from his having seen "a letter to a college friend," (a letter which is in very few hands) unless the Reviewer be, as Mr. P. suspects, one of the Exeter Society. *

From the Critical we pass to the MONTHLY REVIEWERS, the latter of whom, though they do not greatly favour Mr. Polwhele's

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* "I have good reason (says Mr. P.) for suspecting 'the author of the Essay on the Population of Europe' to be the writer of those Strictures on the Historical Views, which a leading member of the Society has styled '*a most ferocious attack on Mr. Polwhele's reputation, the product of malevolence and vulgarity.*' Yet, with every cause for suspicion, I have not indulged a wish to retaliate. I have always shrunk, indeed, from the painful office of unmasking a literary hypocrite, or of exhibiting, in its proper colours, the jesuitical speciousness of a Reviewer. And though I deem the judgment which the essayist may have pronounced against me extremely severe, yet no one can assert that I have discovered any symptoms of resentment, or that

——— "Manet altrâ mente repostum
Judicium PARIDIS." See Letter Pp. 13, 14.

hypothesis

hypothesis "by no means think themselves at liberty to load the writer with heavy censures." "His learning, (say they) his ingenuity, and his application place him above this kind of treatment. Every man has an equal right to form and communicate his sentiments. If, indeed, this be done with a magisterial tone, or be the mere result of ignorance and inattention, or of ostentation, conceit, and folly, such a writer will deservedly meet with chastisement and contempt; but who will assign such a rank to Mr. Polwhele? If he has allowed his imagination to range too freely, it must be admitted that he is not destitute of plausible argument. The etymologist and the antiquary stand in need of very correct attention to direct and assist their enquiries: and even Mr. Bryant who has obtained so much merited applause, is not exempt from objection."* "On a subject so uncertain and obscure, it is almost wonderful, that so much should be written. Some part, however, of the book is employed in answering objections, removing difficulties, or confuting hypotheses advanced by others. Yet, with this and other allowances, far more is offered to attention than, on a topic so remote and so involved in darkness, could have been reasonably expected. We cannot but admire the industry, the acuteness, and the sagacity which the remarks, well founded or not, will be allowed to discover."

The *Reviewers* of the BRITISH CRITIC freely declare, that "the reputation of Sir W. Jones cannot add one atom to the weight of an opinion so light in itself, as Mr. P.'s idea of the Eastern colonization." Yet "having noticed (say they) what we think reprehensible in Mr. P.'s hypothesis, we go on to do what we like much better, especially with such a writer, to distinguish and to praise." "With respect to the rites of Druidism, Mr. P. writes like a scholar well grounded in the principles of Christian philosophy." "In his Description of the Druid Rock-Idol, we know not which we should admire most, the lively propriety of the language, or the judicious good sense of the sentiment. The language is very vivid and happy; while the sentiment raises the author high above, what even an antiquary must call, the reigning credulity of antiquarianism." Mr. P.'s conjecture respecting the British art of dyeing cloth, was ridiculed as one of the wildest absurdities, by the Critical Reviewer. But these gentlemen think it "as novel as pleasing, and probably no less true than ingenious." On the whole, they represent Mr. P. as a very respectable historian, extremely ill-used by many of his subscribers, among whom, we have no doubt, is the literary assassin, now almost unmasked, for public infamy.

The style in which the EUROPEAN *Critic* notices the antiquities is very favourable to Mr. Polwhele; but, to the extracts already made, we have no room to add more.

The strictures on the Parochial History shall be the subject of our next concluding article.

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* See Monthly Review for November 1799, PP. 280, 281.

ART.

ART. XXXIV. GODWIN's ST. LEON.

SIR, TO THE EDITOR.

THE conduct of the Monthly Reviewers, ſince the commencement of the troubles in France, ſo far as theſe troubles have had any influence on political, moral, or religious opinions in this country, has excited not only attention, but indignation: not indeed on account of the ability which they have *of late* exhibited; but on account of the miſchief they may occaſion, by that extenſive circulation, for which they are indebted to the early eſtabliſhment of their work, and the good ſenſe that directed its original management. Inſtead of defending thoſe eſtabliſhments, and inſtead of vindicating thoſe principles, by which they, and all of us, exiſt and flouriſh, they have, with inconſiderable levity, and at a moſt important criſis, been guilty of a dereliction never to be forgotten. But finding that their conduct has become the ſubject of general reprobation; and checked by the well-timed labours of their recent opponents, they have now betaken themſelves to a different ſyſtem. They, forſooth! are all moderation and candour!—But with what reality, obſerve in the Review of St. Leon* ; which unintereſting or rather diſguſting performance, they have laboured, with their uſual dexterity in ſuch caſes, to reſcue from inſtant and deſerved oblivion.

Their experience has taught them the *precious* method of damning with faint praiſe, thoſe works which are calculated to oppoſe innovation; and it has alſo taught them, the no leſs dexterous method of celebrating, with ſeeming cenſure, the labours of new fangled philoſophiſm. St. Leon, they ſay, "muſt be peruſed with caution and diſcernment: and ſome of the author's remarks tend to diminiſh the love of virtue in a female heart." But then they tell us, that "his ſentiments are ſublime; his mind vigorous, and that he is not one of the ordinary herd of noveliſts." Now, is this to be accounted any thing elſe, than a lure to the pruriency of youthful and irregular imaginations?—They ſay "the character of St. Leon is maſterly." But this is merely aſſertion: for they have not illuſtrated their poſition by any delineation of this *maſterly* character, and which, in fact, is as vague, and devoid of diſcriminating features, as any that occurs in the moſt trivial and inſipid of modern novels. Inſtead of a delineation of character, they have given us, what they perhaps think the ſame thing, an outline of the ſtory, which they conſider as very excellent and very intereſting. Poor people! Do they not know, that not many readers, from Scilly to Shetland, have been able to peruſe it from beginning to end? The truth is, that the debility of the writer, ſinks under the weight of his ſubject. But then, "beautiful painting is to be ſeen in various parts of this romance; and they could extract pages of juſt obſervation and acute remark: for example"—and then they annex a ſtring of the *juſt* obſervations and *acute* remarks, of this *vigorous* but *eccentric* mind. This is fortunate; ſince it affords an opportunity, which they ſeldom chuſe to allow, of grappling with them; and which ſhall not be neglected. Remark 1ſt. "The paſſions of an huſband and father will be found to be the true ſchool of huma-

* September 1800.

nity."

nity." Does this mean any thing more *juſt* or more *acute*, than that the conjugal and paternal affections tend to ſoften and improve the heart? The obſervation is, no doubt, juſt—and it may perhaps be *new* to the author of St. Leon and the Reviewer—if theſe perſonages, which I doubt much, be different. 2d. "Adverſity is the ſeaſon of ſober thought, calls home the *erratic* thoughts, and teaches us to be cheaply ſatisfied." Very original! and very acute! ſo much ſo that every moraliſt in proſe or in verſe, who treats of the viciſſitudes of fortune, has told us, that humility, both in deeds and deſires, is taught by adverſity. There is novelty however in the expreſſion; and a *pretty* imitation of the figurative language of Della Cruſca ſo much admired by the Monthly Reviewer. Adverſity is a *ſeaſon;* and this ſeaſon is a *public crier* that calls home any wandering animal, ſuch as a mind, that may have gone aſtray—and this *public crier*, with rapid transformation, becomes a *teacher*, who teaches, O rare! how to buy and ſell. Mark, too, the trickſy word *erratic*, ſo pleaſing to the *metrical* ear of a Della Cruſca Reviewer! 3d. "It may be laid down as a rule, that they who cannot hate, can leaſt endure to be the objects of hatred." This is quite hot from the jumbled, effervescent brain of ſentimental philoſophiſm; and belongs obviouſly to its favourite figure, nonſenſe. Who is it among mankind, who cannot hate? Or if you can ſuppoſe a monſter ſo defective in conſtitution, what notion could he form of any paſſion that he never felt, ſo as either to endure it or not endure it. Are the author of St. Leon, and the Reviewer, ſo very ignorant of human nature, as not to know, that we can have no knowledge of the paſſions of others, but by referring them to what paſſes in our own minds? 4th. "The ingredients of ſublimity are the materials of heroic virtue." What does this ſignify? Change the order, and perhaps you may make it out. "The ingredients of heroic virtue are the materials of ſublimity." Turn it any way you pleaſe, read it backwards or forwards, and ſtill it is no other than nonſenſe.—But the words, Mr. Reviewer, are *pretty!* 5th. "Our ſenſes are the maſters of our minds, and reaſon vainly oppoſes itſelf to the livelineſs of their impreſſions." What a juſt and acute obſervation! And how dull have been all antient and modern moraliſts, who have never obſerved, that our reaſon and our ſenſes are often at variance!—If the maxim mean, that reaſon is always vanquiſhed; it may be ſo with philoſophiſts; but was not ſo with Socrates; nor I truſt, with many others Then follows a long maxim, not worth tranſcribing, about *feeling*; and which ſays no more, than, with the aſſiſtance of a clumſy metaphor, that feelings are inſtantaneous. But if the preceding be dull, and trite, admire what follows. "There is ſomething indeſcribably delicious in the concentration of mind." Concentration! what a pretty word! For as to the meaning of the ſentence, it is quite out of the queſtion; we muſt dwell merely upon the word; unleſs there be an error of the preſs, and that we ought to read *body* inſtead of *mind*. Then, though laſt not leaſt—"Self importance of man! upon how ſlight a baſis do thy gigantic erections repoſe?" As to the repoſe of a gigantic erection, whatſoever there may be in the ſubject, there

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is certainly much delicacy in the expreſſion: nor do I like much to meddle with it. At all events, the maxim will receive full illuſtration by the change of a ſingle word, "ſelf importance of the *Monthly Review!* upon how ſlight a baſis do thy gigantic erections repoſe!" And this illuſtration will ſerve, whether the Reviewer be himſelf the author of St. Leon or not. I have only to add, concerning theſe marveloufly *juſt* obſervations, and *acute* remarks, that many of them have a mortal twang of Mary Wolſtoncraft.

You may have remarked in the whole of this article, not only an inſidious attempt to preſerve a pitiful performance from unavoidable neglect; but a woeful diſplay of bad taſte and erroneous judgement. This is a view which you have overlooked in your occaſional ſtrictures on the critical aſſertions of the Monthly Reviewers. But it is of importance; for here, as in every other department, they are faithful to true philoſophiſm: and blame or applaud as it ſuits their moral, political, or religious opinions. If a poetical work bear hard againſt any of their favourite champions or opinions, they ſelect a few rhymes, that may not ſound quite in union with one another, though the very faults they notice may be juſtified by the example of Pope, and quote them as a proof of the author's dulneſs. But when they are feaſted with a poetical epiſtle abuſive of Hannah More, they quote with great glee, a long paſſage, containing among others ſuch excellencies, the following delectable lines.

Yet this, my dear ſiſter, is wrong and abſurd,
No doctrine like this, was e're taught by our Lord.

Does the Monthly Reviewer read *our Lurd?* This is in the ſpirit of their own ſort of criticiſm. But to ſay no more *at preſent* on a ſubject that may be enlarged upon, is it not lamentable, that perſons ſhould pretend to decide in matters of taſte, who may tire you with the diſcuſſion of a Greek metron; but who know not the difference between *deification*, and *perſonification?* Thinking, no doubt, to conclude their hypocritical obſervations on Henvill's* Sermons with an acute remark, they ſay "Mr. Henvill inadvertently deifies nature, and ſpeaks of her as a goddeſs: *She* is extremely capricious." And then add, with their uſual ſort of flippancy, "which is not correct in a Chriſtian Divine." They might as well ſay, that Solomon is a heathen for his deſcription of wiſdom in the book of Proverbs; or, ſtill more, Jeremiah, for his admirable repreſentation of the city of Jeruſalem. But the writings of Solomon and Jeremiah are a kind of reading, which *ſome* of the *preſent* Monthly Reviewers may perhaps think greatly beneath their notice.

SCIPIO, Junior.

P. S. The diſtreſs of the Reviewer, placed ſo critically between Peter Pindar and the author of the Baviad, and which he endeavours to cloak by a ſhew of indifference, is ſurely too ludicrous to eſcape ſome playful animadverſion. His ſtrictures on the Biſhop of Lincoln will ſurely meet with reproof.

* September, 1800.

ART.

ART. XXXV. TO THE EDITOR.

SIR,

I PRESUME you will have too much regard for juſtice and truth, to refuſe a place, in your next Review, to the following contraſt between the Bilious Fever of 1797, 1798, 1799, which I have deſcribed, and that common attendant upon the autumn, the Cholera Morbus. I am, Sir, your humble Servant,

Birmingham, Oct. 2d. 1800. RICHARD PEARSON.

The BILIOUS FEVER *of* 1797, 1798, 1799.

1. The Bilious Fever, though moſt prevalent during the autumnal months, did yet ſhow itſelf in the winter and ſpring.

2. It ſeldom terminated before the 7th. or 11th. day, and very often ran on for the ſpace of ſeveral weeks.

3. In the Bilious Fever the vomiting was always preceded by conſiderable fever, and it only recurred with the fever, which had periods of remiſſion.

4. In the Bilious Epidemic the febrile ſymptoms were ſtrong and violent; the ſkin was remarkably hot and dry; the pulſe, ſometimes quick, ſome times ſlow, but always tenſe.

5. In all inſtances the head was greatly diſordered; cephalalgia, delirium, &c.

6. The Bilious Fever was complicated with pulmonic affection, ſuch as cough, pleuriſy, &c.

7. It was contagious.

In regard to the means of relief; either on account of the affection of the head, or of the pulmonic inflammation.

1. Bleeding was often neceſſary in the Bilious Fever.

2. Strong cathartics were employed with the beſt effect.

3. Opiates diſagreed during the firſt period of the fever, and were only ſerviceable in the period of convaleſcence.

CHOLERA.

1. The Cholera Morbus is a diſeaſe which ſhows itſelf only in the latter part of the ſummer, and during the autumn.

2. It terminates, either fatally or favourably, in the courſe of a few days.

3. Vomiting and purging are among the firſt and moſt urgent ſymptoms of Cholera, and they continue unremittingly, till a criſis takes place.

4. The febrile ſymptoms in Cholera are ſlight; the ſkin is not very hot or dry; the pulſe, it is true, is quick, but ſmall and ſoft.

5. The head is little diſordered.

6. There is no diſeaſe of the thoracic viſcera.

7. Cholera is not contagious.

Theſe are ſtriking differences in the hiſtory and ſymptoms of the two diſeaſes; in regard to the effects of remedies, the difference is equally great: for,

1. The lancet is not required in Cholera.—2. Strong cathartics aggravate this diſorder.—3. After the adminiſtration of mild evacuants, opiates are almoſt a ſpecific in Cholera.

SELECT

SELECT BIOGRAPHY.

A LETTER to the EDITOR *of the* ANTI-JACOBIN REVIEW.

SIR,

IN your review of the late Mr. Jones's Life of Bishop Horne, you begin with some account of the venerable biographer, and when you are going on in an agreeable strain of just commendation, you stop short all at once, and say, "We forbear to dwell longer on this pleasing subject, as we shall take an early opportunity of presenting our readers with a biographical sketch of a character which has, on various accounts, unusual claims to public attention." But why forbear; why not continue the subject then? You will never be in a happier frame of mind for the task than you were at that time; and delays are dangerous, as your readers may have reason to apprehend; for month after month has elapsed since you announced your intention, and no biographical sketch has yet made its appearance. Perhaps you are inclined to think, upon reflection, that "his works praise him" sufficiently, and there needs no other monument to his memory. And, indeed, "he being dead yet speaketh" more effectually for himself by his writings than any of the living can speak for him. However, the few particulars that have come to my knowledge, respecting this great and good man, are much at your service, and if you have nothing better to offer, they may be in some measure useful to "stir up others by way of remembrance," and shew, as example operates more powerfully than precept, how "faith wrought with his works, and by works faith was made perfect."

He was born at Lowick in Northamptonshire, on the 30th of July, in the year 1726. His father was Morgan Jones, a Welsh gentleman, a descendant of Colonel Jones (but of very different principles) who married a sister of the Usurper, and is mentioned in Noble's History of the House of Cromwell. Morgan Jones married Sarah the daughter of the Rev. Mr. Lettin of Lowick, by whom he had this son. As the angel said to Zacharias, concerning the Baptist, "thou shalt have joy and gladness, and many shall rejoice at his birth," so might it have been said to these happy parents concerning their son, "He was, indeed, a burning and a shining light, and we rejoiced for a season in his light."

He was remarkable, from his childhood, for unwearied industry, and *ingenium versatile*. Like the judicious Hooker, when a schoolboy, he was an early questionist, why this was and that was not to be remembered; why this was granted, and that was denied?" As soon as he was of the proper age, he was admitted, on the nomination of the Duke of Dorset, a scholar at the Charter-house, where he made a rapid progress in Greek and Latin, and laid the foundation of that knowledge, which has since been such a blessing to the Christian world. It is reported, that, even while a lad, he so abhorred the sin of rebellion, and so dreaded the judgment of God upon it, that he used to say his family would never prosper in the world for the iniquity of his ancestor, who had been a principal in

the murder of the Royal Martyr: but God visiteth the sins of the fathers upon the children unto the third and fourth generation of them (only) that hate him, not of them that love him and keep his commandments; and he had learned betimes to "fear God and honour the King." His turn for philosophical studies soon began to shew itself; for meeting, when at the Charter-house, with Zachary Williams, (the father of Dr. Johnson's Mrs. Williams) author of a magnetical Theory, which is now lost, he copied some of his tables and calculations, was shewn the internal construction of his instrument for finding the variation of the compass in all parts of the world; and saw all the diagrams whereby his whole theory was demonstrated and explained. Here he commenced acquaintance with Mr. Jenkinson, now Earl of Liverpool, who was his *chum*, which was farther cultivated at the University, where they were of the same college, and continued to the last. Their different pursuits leading them different ways in the journey through life, they did not often meet, but they ever retained a great regard for each other, and the humble country parson occasionally experienced marks of friendship from the elevated statesman.

At about eighteen years of age, he left the school and went to University College, Oxford, on a Charter-house exhibition. There he pursued the usual course of study with unremitted diligence, till, falling in with some gentlemen, who, having read Mr. Hutchinson's writings, were inclined to favour his opinions in theology and philosophy, he was induced to examine them himself, and found no reason to repent his labour. Among the several companions of his new studies, whom he loved and respected, there was no one dearer to him than the author of *An Apology for certain Gentlemen in the University of Oxford.** Between them "there was a sacred friendship; a friendship made up of religious principles, which increased daily by a similitude of inclinations to the same recreations and studies; a friendship, elemented in youth, and in an University, free from selfish ends, which the friendships of age usually are not. In this sweet, this blessed, this spiritual amity, they went on for many years: and, as the holy prophet saith, so "they took sweet counsel together, and walked in the house of God as friends." By which means they improved it to such a degree of amity as bordered upon heaven; a friendship so sacred, that when it ended in this world, it began in the next, where it shall have no end!"

Having taken the degree of Bachelor of Arts, in 1749, he was ordained a Deacon by the Bishop of Peterborough, and in 1751, he was ordained a Priest, by the Bishop of Lincoln, at Bugden. On leaving the University, his first situation was that of Curate at Finedon in Northamptonshire. There he wrote *A full Answer to Bishop Clayton's Essay on Spirit*, which was published in 1753, and dedicated to the Rev. Sir John Dolben, to whom, as his Rector, he considers himself, he says, in some measure accountable for the

* Mr. Horne, afterwards President of Magdalen College, Oxford and Bishop of Norwich.

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use he makes of his leisure hours: and a *full* answer it is to all the objections urged by his Lordship, who, eating the bread of the Church, did lift up his heel against her. Besides a compleat confutation of the writer of the essay, in this tract, many curious and interesting questions are discussed, and several articles in the religion and learning of heathen antiquity explained; particularly the Hermetic, Pythagorean, and Platonic Trinities.

In 1754, he married Elizabeth, daughter of the Rev. Brook Bridges, and went to reside at Wadenhoe in Northamptonshire, as Curate to his brother-in-law, the Rev. Brook Bridges, a gentleman of sound learning, singular piety, and amiable manners. She was an *help-meet* for him, and might have sat for the picture drawn by Bishop Horne, as extracted from the 30th chapter of Proverbs, in his sermon on the female character; the very reverse of Mrs. Churchman's daughter, who fell to the lot of Richard Hooker, whose conditions, as honest Izaak Walton observes in the life, were similar to that wife's, which is by Solomon compared to a dripping house. Like Zacharias and Elizabeth, this happy couple "were righteous before God, walking in all the commandments and ordinances of the Lord blameless;" he, in the care of the parish, writing, as nearly as the difference of times would admit, after the copy given by the divine Herbert in the Country Parson, and she co-operating with him in all his designs for the good of the people committed to his charge.

Here he drew up *The Catholic Doctrine of the Trinity*, which he had kept in his thoughts for some years, and to which he had a particular attention as often as the Scriptures, either of the Old or New Testament, were before him. It is an invaluable work, and admirably calculated to stop the mouths of gainsayers, "comparing spiritual things with spiritual," and making the Scripture its own interpreter. To the third edition, in 1767, was added *A Letter to the common People in answer to some popular Arguments against the Trinity*. The Society for promoting Christian Knowledge have fince laudably admitted it into their list of books, and from the general distribution of it, there can be no doubt of its producing great and good effects.

And here it was he engaged in a work he had much at heart, for which he was eminently qualified, as the event proved, and which some of his friends had at heart likewise, who subscribed among them 300l. per ann. for three years (in which number was the present worthy Dean of Hereford, now Master, but then only Fellow, of University College, who most generously put his name down for 50l. per ann.) to enable him to supply himself with an apparatus sufficient for the purpose of making the experiments necessary to his composing a Treatise on Philosophy. In 1762, he published *An Essay on the first Principles of Natural Philosophy*, in quarto, the design of which was to demonstrate the use of *natural means*, or *second causes*, in the economy of the material world from reason, experiments, and the testimony of antiquity; and, in 1781, he published a larger work in quarto, under the title of *Physiological Disquisi-*

tions, or Discourses on the Natural Philosophy of the Elements. As it was ever his study to make philosophy the handmaid of religion, he has in this work embraced every opportunity of turning natural knowledge to the illustration of divine truth, and the advancement of virtue. When the first volume was published, the late Earl of Bute, whom one may now without offence, it is presumed, stile the patron of learning and learned men, was so satisfied with it, that he desired the author not to be intimidated through fear of expence from pursuing his philosophical studies, but direct Mr. Adams, the mathematical instrument-maker, to supply him with such instruments as he might want for making experiments, and put them to his account; and he also handsomely offered him the use of any books he might have occasion for. In a letter Mr. Jones wrote to a friend, after a conversation with his Lordship, which was not confined to philosophical subjects, having mentioned with approbation what had passed in discourse, he observes, such is the man whom *the King* delighteth to honour; and then adverting to the frenzy of the times, and the character of the popular favourite, when the cry was Wilkes and Liberty, adds, such is the man whom *the people* delight to honour. One thing which made a great impression on Mr. Jones at the time was, that it being agreed between them, that there was no pleasure like that of a studious life, his Lordship observed there was a time when he made himself a teacher to his children, and followed his studies in the retirement of a remote situation in the North. The day was then too short; but since he came forward into public life and public business, he had scarcely known one hour of enjoyment. If his Lordship, who was at the top of the world, found so much dissatisfaction, what reason have I, (thought Mr. Jones) who am at the bottom of it to complain that life is troublesome and favour uncertain?

It is said, that "no one remembered the poor wise man who saved the city;" but the author of *the Catholic Doctrine of the Trinity*, who did such eminent service to the Church and city of God was not forgotten; he was remembered by Archbishop Secker, who presented him, first to the Vicarage of Bethersden in Kent, in the year 1764, and soon after to the more valuable Rectory of Pluckley in the same county, as some reward for his able defence of Christian orthodoxy. Accordingly he took his wife and his two children, and all his substance, which was not much (my Master Jones, said an old servant of his, minds money no more nor the dirt in the street,) and went to the place which the Providence of God had allotted for him. The income he derived from his Vicarage not being equal to what he expected, it was thought expedient by his friends, that he should eke out his slender pittance by taking a few pupils. And a happy thought it was for those who were to have the benefit of his instruction; for of no man could it be more truly said, "By a constant unwearied diligence he attained unto a perfection in all the learned languages; by the help of which, and his unremitted studies he had made the subtilty of all the arts easy and familiar to himself. So that by these, added to his great reason, and his in-

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dustry added to both, he did not only know more of causes and effects, but what he knew, he knew better than other men. And with this knowledge, he had a most blessed and clear method of demonstrating what he knew, to the great advantage of all his pupils." As he had undertaken the tuition of two young gentlemen, when he was at Bethersden, he continued the practice after he removed to Pluckley.

In 1766, he preached the Visitation Sermon before Archbishop Secker at Ashford, greatly to the satisfaction of his Grace and the whole audience. Owing to some delicacy or other (perhaps false delicacy,) it was not printed at the time, though much wished; but in the year 1769 the substance of it was published in the form of *a letter to a young gentleman at Oxford, intended for Holy Orders, containing some seasonable cautions against errors in doctrine;* and may be read to great advantage by every candidate for the sacred profession.

On the publication of a work, intitled, *The Confessional*, an artful libel on creeds, confessions, articles of faith, &c. the Archbishop considered Mr. Jones as a proper person to write an answer to it; and accordingly he drew up some remarks on it; but had then neither health nor leisure to fit them for the press. This he was the less uneasy about, as the argument was undertaken by others, of whose learning and experience he had a better opinion than of his own; and a full confutation of the work was published in three letters addressed to its author, written by a judicious hand, the Rev. Dr. Ridley. But a new edition being called for of the *Answer to an Essay on Spirit*, Mr. Jones thought it advisable to add, by way of sequel, the remarks he had originally drawn up on the principles and spirit of the Confessional, not, as supposing they had not been fairly and fully refuted in the three letters; but that being in a smaller compass, they might better suit the taste of some readers; and, in 1770, they were published.

It is mentioned in Bishop Porteus's Life of Archbishop Secker, that all the tracts, written by Dr. Sharp in the Hutchinsonian Controversy, were submitted to his Grace's inspection, previous to their publication, who corrected and improved them throughout; from whence we are to conclude he approved them. But whatever his prejudices were originally against what is called Hutchinsonianism, and they were supposed at one time to be pretty strong, they must have been greatly done away before he became the patron of Mr. Jones. When the Essay on the first Principles of Natural Philosophy was published, his Grace observed to a gentleman who saw it lying on his table, "this work of Mr. Jones's is not to be treated with neglect; it is sensibly and candidly written, and if it is not answered, we little folks shall conclude it is, because it cannot be answered:" and it never was answered. And he told Mr. Jones himself by way of consolation (knowing possibly how difficult it was to get rid of old prejudices, that he must be content to be accounted, *for a time*, an heretic in philosophy. However, the time is at hand, it is to be hoped, when the subject will meet with a more impartial examination, and then Hutchinsonianism, so many years a bugbear,

may turn out to be a harmless thing at last, of which no man need be afraid.

In 1773, he collected together into a volume disquisitions on some select subjects of Scripture, which had been before printed in separate tracts, all in the highest degree instructing and edifying.

In 1776, in the character of a PRESBYTER *of the* CHURCH OF ENGLAND, he published, *in a letter to a friend at Oxford*, which was reprinted in *the Scholar armed, Reflexions on the Growth of Heathenism among modern Christians.* In an advertisement prefixed he says, "The reader may be shocked, when he is told that there is a disposition to heathenism in an age of so much improvement, and pronounce the accusation improbable and visionary; but he is requested to weigh impartially the facts here offered, and then to form his judgment." And when the facts are weighed, which he adduces, the conclusion must be, that the accusation is not visionary but just. In all the sciences, in poets, orators, artists, and natural philosophers, the tokens of this Pagan infection are very observable—"Where at last (says he) will this taste for heathen learning, which hath been prevailing and increasing for so many years, from the days of Lord Herbert to the present time, lead us? Whither can it lead us but to indifference and atheism? A Christian corrupted with heathen affections degenerates into something worse than the original heathens of antiquity." And as if he had then before his eyes (in 1776) that "beginning of sorrows," to Europe, the French revolution and apostacy, the introduction of the old abominable Pagan idolatry, and revival of Pagan rites in the dedication of Altars to Liberty and Reason, he observes, "should any person ask me how Christianity is to be banished out of Christendom, as the predictions of the Gospel give us reason to expect it will be, I should make no scruples to answer, that it will certainly be brought to pass by this growing affection to heathenism. And, therefore, it is devoutly to be wished that some censor would arise with the zeal and spirit of *Martin Luther* to remonstrate effectually against this indulgence of Paganism, which is more fatal to the interests of Christianity than all the abuses purged away at the Reformation. This is now the grand abuse against which the zeal of a *Luther* and the wit of an *Erasmus* ought to be directed: it is the abomination of desolation standing where it ought not, even in the sanctuary of Christianity, and is a worse offence than all the profanations that ever happened to the Jewish temple." During his residence at Pluckley, which was upwards of twelve years, he carried on his philosophical work with the usual ardour, he taught his pupils learning by instruction, and virtue by example, and in his attention to the flock, of which he was overseer, pursuing the plan he had adopted at Wadenhoe, he was a watchful shepherd; "in the day the drought consumed him, and the frost by night, and sleep departed from his eyes."

But "man continueth not in one stay." The good Rector was induced to remove from Pluckley, and accepting the perpetual Curacy of Nayland in Suffolk, he went thither to reside with his family.

family. Soon after, he effected an exchange of Pluckley for Paston in Northamptonshire, which he visited annually; but he set up his staff at Nayland for the remainder of his days, not being "led into temptation" ever to quit that post by any future offer of preferment. It being matter of surprise to many, that he who "laboured more abundantly than they all," (which might be said without disparagement to any) should have been so miserably neglected, and that so much merit should meet with so little reward; a friend, who was no great misanthrope neither, nor out of humour with the world for any disappointments he had met with in it, used to smile at the conceit of any one being preferred *for* his merit, and said if a man was preferred *notwithstanding* his merit, it was as much, all things considered, as could be reasonably expected. He had a notion that being *quite in the right* stood more in a man's way than being *a good deal in the wrong:* there are unfashionable unpalatable truths which must be kept out of sight and never once be mentioned. This is a hard saying; who can hear it?" From that time, many went back, and walked no more with him. Though in regard to Mr. Jones, it must be allowed, whatever part of his merit might "keep him back from honour," some of it had a share in the preferment he did obtain. To Archbishop Secker, who gave him the Living of Pluckley, he was first known *only* as the *Author of the Catholic Doctrine of the Trinity*; and from the present Archbishop of Canterbury, who always spake of him with the affection of a brother, he received most unequivocal proofs of the sincerest friendship, independent of the sinecure Rectory of Hollingbourn, and visiting the merits of the father upon the son, by presenting the latter, in his father's life-time, to the valuable Living of Latchingdon.

The physiological disquisitions, before alluded to, having received their last revise, they were added to the public stock of philosophical knowledge in 1781. Whatever prejudices might subsist against them at that time, it is to be supposed they soon died away; for the impression has long since been sold off, and the book is now in great request. A notion is entertained, it seems, by some persons, that the elementary philosophy naturally leads to Atheism, and Sir Isaac Newton himself is charged with giving countenance to materialism by his Ether: but nothing can be farther from the truth, and it is surprising how such a thought could ever enter into the head of any man. It is the aim and study of the elementary, called the Hutchinsonian, philosophy not to confound God and nature, but to distinguish between the Creator and the creature; not with the Heathens to set up the heavens for God, but to believe and confess with all true worshippers, "that it is Jehovah, who made the heavens." And to maintain that the operations in nature are carried on by the agency of the elements, which experiment demonstrates, is no more excluding God from being the Creator of the world, than to maintain that motion once given to a watch will continue without the immediate application of the artist's hand every moment to it, is asserting, that the watch made itself. Let any

one read the physiological disquisitions, and he will soon be convinced that North and South are not more opposite than Hutchinsonianism and materialism. In this, as in all his writings, Mr. Jones is mindful of his own observation, "Life is so short, and knowledge comes so slowly to man in this mortal state, that nothing should be represented under an obscure form, which is capable of a plain one."

The figurative language of the Holy Scripture, having been always his favourite study; after revolving the subject in his mind for many years, he drew up a course of lectures, which were delivered in the parish church of Nayland, in Suffolk, in the year 1786; and that they might not be confined to a corner, but that "other cities also" might have the benefit of them, in the year following, they were published for the edification of the Christian church at large. The mode of interpretation here pursued is what Christians knew and taught above a thousand years ago; yet apprehensive it might seem to be "bringing many strange things to the ears of some people" in these days, he has been particularly careful to have the sanction of Scripture itself for every explanation he has adopted, that he might be able to say, "thus it is written." To compleat his plan, he had a supplemental discourse in reserve, which, knowing how "unskilful some are in the word of righteousness, having need of milk and not of strong meat," he did not print till several years after, and then with a desire that it should fall into the hands of those only, who were prepared, by what they had already seen in the other lectures, to give it due consideration. The reflexion, naturally suggested to the mind on reading this volume, is, that "as the author was diligent in all other branches of learning, so he seemed restless in searching the scope and intention of God's spirit revealed to mankind in the Scriptures. For the understanding of which, he seemed to be assisted by the same spirit with which they were written; he, that regardeth truth in the inward parts, making him to understand wisdom secretly."

Music was the delight of his soul, and he was a master of it, He understood both theory and practice. His treatise on the Art of Music is reckoned to display a profound knowledge of the subject, and his compositions, (a morning and evening cathedral service, ten church pieces, for the organ, with four anthems in score for the use of the church of Nayland) are greatly admired, as of the old school, in the true classical stile. His instruments were all tuned to the glory of God, "to sing praises to his name, to tell of his loving kindness early in the morning, and of his truth in the night season." And herein, he was gratified at Nayland, to the desire of his heart. The church, which is an elegant gothic building, wanted nothing, as he thought, but an organ to make it compleat for worshipping God in the beauty of holiness. By the concurrent assistance of some good friends, who were ever ready to promote his laudable designs, it was accomplished, he was indulged in his pious wish, and in the holy services of the church, he "rejoiced at the sound of the organ." In a sermon, on the Nature and Excellence

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of Music, preached at the opening of the new organ in 1787, he observes, "When we consider the performanee of sacred music as a *duty*, much is to be learned from it. If music is a gift of God to us for our good, it ought to be used as such for the improvement of the understanding, and the advancement of devotion. All our church music tends to keep up our acquaintance with the Psalms, those divine compositions, of which none can feel the sense as music makes them feel it, without being edified. The sacred harp of David will still have the effect it once had upon Saul; it will quiet the disorders of the mind, and drive away the enemies of our peace."

"Suffer the little children to come unto me (says the compassionate Saviour of mankind) and forbid them not." After the example of his blessed master, the minister of Nayland was ever anxious to receive little children under his care, and "train them up in the way they should go." He well knew how to adapt his instructions to the understanding of his young disciples, and took peculiar pleasure in the exercise of this branch of his pastoral office—"Feed my lambs." He taught them privately at his own house, and publicly in the church; and his catechetical lectures, which were plain and adapted to the capacities of the children, were admirably calculated for the edification of those of riper years. And whereas didactic discourses are for the most part dry and tedious, he had the successful art of engaging attention by making them animated and interesting. Having been long persuaded of the great importance of uniformity in worship amongst Christians, and having observed the many evil consequences of non-conformity, he was particularly careful to instruct his young pupils in the nature of the church, and convince them betimes of the heinousness of the sin of schism. In the Preface to his Essay on the Church, printed in 1787, and since admitted, on the motion of Bishop Horseley, (than whom no man better knew its merits and its usefulness) at the Society for promoting Christian Knowledge, into their list of books, he says he was led to the subject by the accident of his being at that time the only Sunday-schoolmaster in the place. A fortunate accident for the parish and the public that gave rise to so excellent a treatise! And though there is no reason that the minister of the parish should himself be the Sunday-schoolmaster, it were to be wished that all such schools were under his inspection and management. For as it pleases God, in the course of his dispensations, to bring good out of evil, so it is the province of the adversary of mankind to bring evil out of good; and there is much cause to apprehend that without great circumspection on the part of our governors in church and state, the institution of Sunday schools, considered at first with satisfaction as a step to national reformation, will be made subservient to the purposes of schism and sedition; and what was intended "for our welfare be an occasion of falling." In his little volume, called *the Book of Nature*, this diligent "instructor of babes" teaches them in the most pleasing and convincing manner, in a new language, as it were, by things instead of words, to "know the

the Scriptures, which are able to make them wise unto salvation through faith which is in Christ Jesus; and in the *Churchman's Catechism* he prepares them to "keep the unity of the spirit in the bond of peace," by giving them just notions of the Christian church, and instilling into their tender minds the necessity of continuing in its communion for the preservation of that charity, which is the end of the commandment. A doctrine the more earnestly to be insisted on in these days of wild disorder and confusion, when schism is accounted no sin, and to "hear the church" not a duty. However *spiritual* some may think themselves in separating from the church, or causing divisions in it, the apostle declares they are *carnal*: "for whereas there is among you envying and strife, and divisions, are ye not *carnal*, and walk as men? For while one saith, I am of Paul, and another, I am of Apollos, are ye not *carnal?*" And let it be remembered that Satan is not less Satan, when "transformed into an angel of light" than when appearing in his own proper character. On the question being asked by one, who had heard of the zeal and diligence of this good man, what profit he had of all his labour," the curate his worthy successor at Nayland, who blessed the day that first introduced him to the acquaintance of Mr. Jones, replied, "much every way;" for besides knowing that "his labour was not in vain in the Lord," he had the comfort to find it was not in vain among his parishioners; the good effects of his ministry being visible in their lives and conversation. At his first coming among them the communicants were few, which was matter of grief to him; but by exerting himself, both in the pulpit and out of it, by precept upon precept and line upon line, here a little and there a little, he gradually effected a reformation, and the sacrament was afterwards well attended. Happy shepherd, who can say at the head of his flock in the great day of account, behold I and the sheep whom thou hast given me, and not one of them is lost through my neglect!

By the advice of his learned and judicious friend, Bishop Horne, then become his Diocesan, to whose opinion he always paid the greatest deference, he put forth, in the year 1790, two volumes of sermons on moral and religious subjects, in which were included some capital discourses on Natural History, delivered on Mr. Fairchild's foundation (the Royal Society appointing the preacher) at the church of St. Leonard, Shoreditch, several successive years, on Tuesday in Whitsun week.

In the discourse on the religious use of Botanical Philosophy, though he does not with Solomon speak of trees from the cedar that is in Lebanon to the hyssop that springeth out of the wall, he discovers a thorough knowledge of the subject, and by "seasoning the contemplation of nature with a mixture of devotion, the highest faculty of the human mind, he improves, and dignifies, and raises it to its proper object"—"because the waters run out of the sanctuary, the fruit of the trees shall be for meat, and the leaf thereof for medicine."

In his considerations on the nature and economy of beasts and cattle,

cattle, which is the second discourse, after shewing, with great ability, how the wisdom and power of the Creator are manifested in the qualities and properties of the different kinds of animals, and his goodness in rendering them, in some natural way, subservient to the benefit of man; he points out their intellectual use, in a variety of particulars, equally pleasing and edifying, in giving us ideas for the improvement of the mind and manners—"Go to the *ant*, consider her ways and be wise."

The earth and its minerals, the third grand department of the natural world, make the next discourse. In this, as in the former, the author shews himself well acquainted with his subject. From a review of the terraqueous globe and its contents he observes, the most evident proofs are every where to be seen of the power, the wisdom, and goodness of God, and the truth of his revelation is illustrated and confirmed. The present state of the earth, in all parts of the world, bears witness to the Mosaic history of the Universal Deluge; and as the world, which hath been once destroyed already by water, the Scripture tells us is now under sentence to be destroyed by fire, so modern discoveries have taught us, that the *elements*, which are to *melt with fervent heat*, want no accidental matter to inflame them, since all things may be burnt up by that matter which now resides within them, and is only waiting the word from its Creator. The subject, he remarks, becomes more edifying by examining what use hath been made of some parts of it in the Scripture, which he exemplifies by several striking instances.—"Search the Scriptures."

In a subsequent lecture on the Natural Evidences of Christianity, preached at the same place in the year 1787, and printed at the end of the volume on the figurative language of Scripture, having mentioned that men eminently learned and worthy of all commendation, have excelled in demonstrating the wisdom of God from the works of nature, but seem to have been deficient in having rarely turned their arguments to the particular advantage of the Christian Revelation by bringing the volume of Nature in aid to the volume of Scriptures, as the times now call upon us to do, he endeavours to supply that defect, and does it more effectually by adducing undeniable instances in all the leading doctrines of Christianity. Lord Bacon, he says, hath wisely observed, "that the works of God minister a singular help and preservative against unbelief and error, our Saviour having laid before us two books or volumes to study; first the *Scriptures* revealing the *will* of God, and then the *creatures* expressing his *power*; whereof the *latter* is a *key unto the former*." He shews, evidently, to the utter confusion of infidelity, that the doctrines of our faith are attested by the whole natural world. They are recorded in a language which hath never been confounded; they are written in a text which shall never be corrupted.

At the preaching of the first of these sermons, the audience was not large, but it increased annually, as the fame of the preacher was noised abroad, whose manner was no less animated and engaging, than the subject matter was profound and important, bringing out

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of his treasure things new and old; and at the last sermon the church was full. Satisfaction was visible in every countenance while he was preaching, and disappointment when he shut the book, as "sorrowing they were to hear no more."

When the democratical and levelling principles were spreading with so much rapidity, and to such an extent in the year 1792, as to threaten us with immediate destruction, this ever wakeful watchman was not backward to give warning of the danger, and use his endeavours to counteract it. His ardent spirit would not suffer him to sit still. He thought it high time to "ask for the old paths," the only paths in which we can walk safely, as experience shews; and the letter of *Thomas Bull to his brother John*, which was disseminated throughout the kingdom, came home to men's bosoms and business, and was a word in season, fitly spoken, if there ever was one. It was admirably calculated to open the eyes of every honest Englishman, and it produced the desired effect. Notice was taken of it in a certain assembly; and the author was bitterly inveighed against by the great popular orator, once the man of the people.

This faithful seer lamenting the corruption of the times, and the prevalence of error, through the artifices and assiduity of sectaries, republicans, Socinians and infidels, had long meditated the establishment of a society for the *Reformation of Principles*, with a view to take such measures in a literary way only, as should be most conducive to the preservation of our *religion, government*, and *laws*; and, at last, in the year 1792, he flattered himself he had accomplished it. But to whatever cause it was owing, whether to the humble situation of the first mover, great abilities, and "an honest and good heart," apart from outward appendages of a dignified station, not being sufficient to recommend the plan, or to the little zeal of those who should have promoted the good work, it did not meet with the countenance and protection that might have been expected, but soon fell to the ground. However, to his praise be it spoken, he did what he could. He wrote the prospectus, explaining the object of the society; he gave being to the British Critic; and he published, in two volumes, the Scholar armed against the Errors of the Time. In the British Critic he was disappointed; he "hoped better things than he found." The Editors did not come up to his standard. It turned out a tame performance, and savoured too much of Laodicean lukewarmness. Perhaps what was said of Echard's History of England, by the acute Roger North, in his examen of White Kennet's, may be applicable to the British Critic, compared with the monthly and other Reviews, it's chief commendation is its coming after worse. His Scholar armed is a judicious, well digested collection of invaluable tracts, intended for the information and assistance of young students, excellently adapted to the purpose, and ought to be in the hands of every one. Objections are made to some of the tracts, I have been told, but surely not by any true friend to the constitution, not by any of the "angels of the churches," it is presumed; for with St. Paul, when he answered for himself, might the worthy collector say, "Neither against the law, neither against

against the temple, nor yet against Cæsar, have I offended any thing at all."

Pro Ecclesia Dei, pro Ecclesia Dei, were the last words of Archbishop Whitgift. In life and in death, his chief care was for God's church. So might it be said of this good man. And his care for God's church made him anxious for the success of that pure and that reformed part of it, the *not* established episcopal church in Scotland, in their application to parliament for relief from the hard penalties under which they had long suffered. Through his acquaintance with one of the Bishops, with whom he had frequently corresponded, he was not an unconcerned spectator in the business. Though too inconsiderable in station to be of any *immediate* service, he rendered them *mediately* all the service in his power, and they had his prayers: "the effectual fervent prayer of a righteous man availeth much." Their cause was heard, and they were relieved. What is now to be lamented is, that the English episcopally ordained clergy, who have chapels in Scotland, do not at once acknowledge the spiritual authority of the Bishop of the Diocese in which they reside. They must have very low, imperfect notions of the church of Christ, it's nature and constitution, not to see that they are guilty of the sin of schism in not doing it; and their congregations must have been badly instructed, not to know they are involved in the same guilt in attending their ministrations. As to any interference, on the part of the English Bishops, it would be a *brutum fulmen,* the English clergy, when in Scotland, are out of their reach; they can do no more than Bishop Horne did when applied to, which, no doubt, they all do, they can exhort the English clergy to be in communion with the Scotch Bishops, assuring them it would be their own practice in similar circumstances, being persuaded nothing would be required of them but what was necessary to maintain the order and unity of a Christian church.

On the death of Biſhop Horne in 1792, this his afflicted chaplain, out of dutiful and affectionate regard to the memory of the venerable prelate, his dear friend and patron, undertook the taſk, I may add, the *painful* taſk, of recording his life; for the worthy biographer muſt have felt what another friend would have done, had it fallen to his lot, who having been amuſed with the life of Seth Ward, Biſhop of Saliſbury, written by his intimate friend and companion, Walter Pope, uſed to ſay to him, "When you are a Biſhop, I ſhall like to be your Walter Pope in every particular except one, that of living to write your life."

Paſt ſcenes the fancy wanders o'er,
And ſighs to think they are no more.

It was publiſhed in 1795, and the ſecond edition in 1799, with an admirable new Preface, containing a conciſe, but luminous expoſition of the leading opinions entertained by Mr. Hutchinſon on certain intereſting points on theology and philoſophy. Some how or other, it has been the faſhion with ſome people to ſpeak ſlightingly of the work; but for what reaſon who can gueſs? It was induſtriouſly

triouſly reported indeed, that the Biſhop had long renounced Hutchinſonianiſm, and perhaps it is the retailers of the report, who are induced to depreciate the performance, being diſpleaſed to ſee it proved in the life that he had not: "thus ſaying, thou reproacheſt us." Though why there ſhould be any wiſh to take away the good Biſhop from the Hutchinſonians, one cannot tell, unleſs allowing them *to hold* one, (a character no leſs wiſe and great than good and pious,) ſhould ſeem to imply, as it really does, that the *thing*, if every where ſpoken againſt," (as Chriſtianity itſelf was at firſt) is ſpoken againſt falſely.

However, as concerning the life, if through evil report lies the road, it lies through good report also; for a gentleman, writing to a friend on reading it, says; "It is executed with more skill, more talent, more address, and more feeling than can be described; and if there was only one *Horne*, it may really be said there was only one *Jones* fit to paint his picture." And, in a letter from a good Bishop of the Episcopal Church in Scotland, is the following paſſage, "I have perused the Life again and again with increasing pleasure. Acknowledgments are likewise due not only from me but from the whole society with which I am connected to the worthy biographer for the very favourable terms, in which he has mentioned the principles and situation of the Scotch Episcopal Church. It may be hoped that the description he has given of both will have the designed effect in making us better known and more respected among those who were either ignorant of us or prejudiced against us. I am much delighted with Mr. Jones's account of the good Bishop's *Hutchinsonianism*, which is just what I expected; not a precarious hypothesis founded on doubtful etymologies, but a clear and well-grounded belief of the grand scheme of redemption as exhibited in that marvellous system of creation, wherein the works of nature bear witness to the economy of grace, and the material heavens declare the glory of the redeeming God, graciously manifested as the light and life of the world. Such was the faith of the worshippers of the true God from the beginning of the world, and such the faith in which Bishop Horne lived and died, and being dead yet speaketh. *In pace requiesat, in gloria resurgat!*"—To the objectors (for some such it seems there are) against publishing the essays and thoughts on various subjects at the end of the Life, the following observation of a judicious friend who read them in manuscript will be a sufficient answer. "The perusal of the work has amused me highly: if it be not an undertaking in which strong exertions of talent are to be expected; yet it is, in my opinion, a very entertaining, and in many places a very instructive miscellany. The most obvious feature of the whole is, I think, the surprising manner in which the truly pious author has applied all kind of reflection, and all kind of reading, history, philosophy, anecdotes, poetry, to the great purpose of religious edification, and the amendment of thought and conduct."

The life of a private country clergyman is not expected to abound with incidents. "One day telleth another." And happy the uniformity,

formity, when it consists in doing good. Such was that of the Minister of Nayland, who, to all his other knowledge, added the knowledge of physic, to the comfort and benefit of his people, the sheep of his pasture. As physician, both of body and soul, he bound up the broken-hearted, he gave medicine to heal their sickness:—"he went about doing good." But though the incidents to be related were few, his life was not without variety. He had an inexhaustible fund within himself. His talents being various like those of his favourite author, the great Lord Bacon, his studies were various too, and the instruction of his pupils, in the different branches of literature, was not less entertaining to himself than edifying to them. It was often lamented by some of his friends, that he who was fit to teach men should have so much of his time taken up in teaching boys: but "there is a time to every purpose," and he found it. "Are there not twelve hours in the day?" His engagements with pupils did not take him off from other pursuits, or from teaching men, as his numerous publications bear witness. When a person of great eminence in the Church, whose judgment might be relied on, and who knew Mr. Jones, *intus et cute*, was asked by a noble Lord, to whom he had been recommended, whether he would be a proper tutor for his sons, previous to their going to the University, the answer was, "Your Lordship may think yourself happy if you can prevail on him to take them. He is every thing you could wish. Besides his extensive knowledge of all kinds, and his singular faculty of communicating to others what he knows, he is full of observation; nothing escapes him, the most common occurrences of life supply him with matter for improvement of the mind, and his conversation "is remarkably lively and agreeable."—And, to be sure, he so far discovered the philosopher's stone, that he had, beyond any man, the art of converting all things into gold. "His *leaf* also shall not fade;" the ordinary chit-chat (says Archbishop Secker) of a good man is worth something." The connection took place to the mutual satisfaction of all parties. Their principles being congenial, his Lordship was pleased with Mr. Jones, and he with his Lordship; the tutor was much delighted with his pupils, and the pupils highly respected their tutor. The acquaintance improved into friendship, and the friendship was founded on the purest motives. But as "there is a time to every purpose under heaven," alas! there is a time to weep. In the midst of life we are in death; and his Lordship's fair prospects of happiness in his family are clouded by the untimely death of his eldest son; a hopeful flower, cut down in the morning. "In the multitude of the sorrows that he has in his heart, for the loss of such a son, so dutiful, so affectionate, so pious, may the divine comforts refresh his soul!"

The days of our age are three score years and ten. No one, therefore, this good man used to say, dies by *chance* after seventy. The chance is if he lives. Having now, in 1798, exceeded that period, he found "his strength but labour and sorrow."—"The clouds returned after the rain, and all the daughters of music were brought low."

low." Like old Barzillai, "he heard no more the voice of singing men and singing women;" and the organ, his favourite instrument, ever tuned to the praises of redeeming love, which used to solace him in all his woes, now lost its charms. In the autumn of this year, however, he was presented by the Archbishop of Canterbury to the sinecure Rectory of Hollingbourn in Kent; benevolently intended for a convenient addition to his income after the discontinuance of pupils. When he went to be inducted, he took up his residence for two or three days with his highly respected and worthy friend, the Rev. William Horne, Rector of Otham in that neighbourhood. There he received a visit from his very old friend and Fellow Collegiate, the Rev. Dr. Fairfax, of Leed's Castle. The interview was affecting, as they had not seen one another for many years, and both were now well-stricken in age. It happened to be at the time when a communication was much talked of between the counties of Kent and Essex, by means of a tunnel under the Thames, and they amused themselves with the idea of taking advantage of it, when finished, and meeting some day at Gravesend. One of the company, nearly of the same age, observed (whether seasonably or unseasonably I will not say, but it was not forgotten) that most probably their next meeting would be at *Gravesend*. And it so fell out, that these two friends, "in their deaths, were not (long) divided;" for Dr. Fairfax survived Mr. Jones only a few months. To Mr. Jones himself it was of no consequence, but it would have been for the benefit of his family, had he been the survivor, as Dr. Fairfax was one of the lives on the estate belonging to the sinecure Rectory of Hollingbourn, and the fine on a renewal would have been something considerable.

In the year 1779, "the sorrows of his heart were (greatly) enlarged." It began with a severe trial, the irreparable loss of the careful manager of his family, and all his worldly affairs, his almoner, his counsellor, his example, his companion, his best friend, his beloved wife, with whom he had lived in sweet converse for near half a century.

——————— O the the tender tyes
Close twisted with the fibres of the heart!
Which broken, break them; and drain off the soul
Of human joy; and make it pain to live—
And is it then to live? When *such* friends part,
'Tis the survivor dies.—

In a letter to his intimate and dear friend, the Rev. Dr. Glaſſe, on the mournful event, and publiſhed in the Anti-Jacobin Review for September laſt, he pours forth all his ſoul; he pathetically deſcribes the diſtreſſed ſtate of his afflicted mind, and draws a finiſhed portrait of his departed ſaint. Though it ſhould hourly be remembered, he obſerves, in another letter, that when dear friends have lived to their age, it ſignifies little which of them goes firſt; yet alas! ſhe was ſo helpful and he ſo helpleſs, ſhe ſo good and he ſo weak, his memory brought more diſtreſs than comfort. This af-

fliction

fliction was ſoon accompanied by another, and was probably the cauſe of it. "The earthy tabernacle weigheth down the mind that muſeth upon many things," and the mind likewiſe hath its influence on the earthy tabernacle, nothing being more prejudicial to the health of the body than grief. "Heavineſs in the heart of a man maketh it ſtoop, and a broken ſpirit drieth the bones." A paralytic ſtroke alas! deprived him of the uſe of one ſide. This indeed he ſo far recovered in a ſhort time as to be able to walk with a ſtick and to write. By the mercy of God, his underſtanding was not in the leaſt affected, which was a great happineſs; his "wiſdom remained with him." In this infirm ſtate of body, he lived ſeveral months; "weariſome nights were appointed unto him," but his months were not altogether "months of vanity;" he paſſed the days in the employment of his thoughts, and the exerciſe of his pen, continuing "to do the work of God, to demonſtrate his wiſdom, and to defend his truth"—till at laſt, as if he felt himſelf arreſted by the hand of death, he ſuddenly quitted his ſtudy and retired to his chamber, from whence he came out no more, breaking off in the middle of a letter to a friend, which, after abrupt tranſition from the original ſubject, he left unfiniſhed, with theſe remarkable words, the laſt of which are written particularly ſtrong and ſteady. "I begin to feel as well as underſtand, that there was no poſſible way of taking my poor broken heart from the fatal ſubject of the grief that was daily preying upon it to its deſtruction, but that which Providence hath been pleaſed to take of turning my thoughts from my mind, to moſt alarming *ſymptoms of approaching* DEATH." Like many other good and pious men before him, he had long very much dreaded the pains of death; but to his own great comfort, this dread he completely overcame. The ſacrament had been frequently adminiſtered to him during his confinement; and he received it, for the laſt time, about a week prior to his death. A little while previous to his diſſolution, as his curate was ſtanding by his bedſide, he requeſted him to read the 71ſt. Pſalm, which was no ſooner done, than he took him by the hand, and ſaid with great mildneſs and compoſure, "If this be dying, Mr. Sims, I had no idea what dying was before;" and then added, in a ſomewhat ſtronger tone of voice, "*thank God, thank God*, that it is no worſe." He continued ſenſible after this, juſt long enough to take leave of his children (a ſon and daughter) who, being both ſettled at no great diſtance, had one or other been very much with him ſince the loſs of his dear companion, and had done every thing in their power to alleviate his ſorrows and to comfort him; and, on the morning of the Epiphany, he expired without a groan or a ſigh. "And when Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt."

In the very imperfect ſketch here given of this truly extraordinary man, mention is made of ſome of his works; but of many more no notice is taken. To enumerate the whole might be impracticable; for it is a queſtion if the learned author himſelf could have given a liſt of all he had written, any more than another great bul-

wark of the Chriſtian Faith and Church, the Rev. Charles Leſſie; who, being aſked for a catalogue of his works, declared, after giving a liſt of near one hundred different tracts, he could not vouch for its being complete, having written ſo much in his time that he could not well recollect what he had written. But there is one tract in particular which ought not to have been paſſed over in ſilence, and that is *a Letter to the Church of England, pointing out ſome popular errors of bad conſequence*, BY AN OLD FRIEND AND SERVANT OF THE CHURCH; publiſhed in 1798. The author wiſhed to be concealed, but it could not be; and when he complained that he was diſcovered, he was told by a friend, there was but one way for him to diſguiſe himſelf, which he would not ſubmit to, and that was to write nonſenſe, for then nobody would take it to be his. It is executed with great vigour of mind, and ſhews that though the "outward man decayed, the inward was renewed day by day." The popular errors of dangerous conſequence, alluded to in this his farewell letter, reſpect—1ſt. GOVERNMENT; in ſetting up the *power of the people* as ſupreme, when as the ſcripture and the church expreſsly teach, there is *no power but of God*—2dly. The REVOLUTION; perverſely employing, what was intended to preſerve the conſtitution, as an engine for deſtroying it—3dly. SCHISM; making too light of the offence and danger of it, conſidering ſchiſm as no ſin, and being out of the ark no leſs ſafe than being in it.—4thly. REVELATION; ſubſtituting the *light of nature* for it, as ſome do; though in the things of God we muſt be *all taught of God*, as man was at firſt; or retaining both, as others do, ſuppoſing them to be conſiſtent, which they are not; "ploughing with an ox and an aſs together" was forbidden by the law, and is contrary to the goſpel: "be ye not unequally yoked."—5thly. SPIRIT; taking away from us all the inward and vital part of religion, and leaving us nothing but the huſks, as too many do, who profeſs themſelves to be wiſe, and to ſee farther than others; denying to *viſible ſigns, inviſible ſpiritual graces;* though man being compoſed of ſoul and body, all true religion has a part for both.—6thly. OLD TESTAMENT; teaching it not to have the promiſe of life; whereas the *old* is not contrary to the *new;* for from the beginning of the world life was revealed to man through Jeſus Chriſt, the promiſed ſeed, the ſame yeſterday, to-day, and for ever; and our father Abraham lived as a ſtranger upon earth, looking for a better ſtate, and a better life.—7th. IDOLATRY; the abuſe of heathen learning, when to that *wiſdom of words*, which the Greeks and Romans were ever ſeeking after, and for which we apply to them, we take along with it, their pride, their licentiouſneſs of ſentiment, their error of principle, and ſometimes even the vileſt of their idolatry.—8thly. HUMAN AUTHORITY. Under this head, he laments, that while the age abounds with affected declamations againſt human authority, there never was a time when men ſo meanly ſubmitted their underſtandings to be led away by one another. It is an honour to ſubmit our faculties to God who gave them; but it is baſe and ſervile to ſubmit to the uſurpations of man in things pertaining to God. And

he

he aſks, whether the doctrines of Mr. Locke, whom the world is gone after, will prepare any young man for preaching the goſpel of Jeſus Chriſt, when he was the oracle of thoſe who began and conducted the American rebellion, which led to the French revolution, which will lead (if God permit) to the overthrow of religion and government in this kingdom, perhaps in the whole Chriſtian world; the prime favourite and grand inſtrument with that miſchievous infidel VOLTAIRE; who knew what he was about when he came forward to deſtroy Chriſtianity, as he had threatened, with Mr. LOCKE in his hand. This letter was admirably well reviewed, Mr. Editor, in the Anti-Jacobin Reviews for October and November in 1798; and it is a pleaſing circumſtance to think there is a periodical publication, the Editors of which are diſpoſed to conſider it as the text-book of their principles, and contract the ſolemn engagement, on all occaſions to act up to the principles, this faithful old friend and ſervant of the church has promulged, and ſupport them to the utmoſt of their power. As propoſals are circulating for publiſhing, by ſubſcription, a uniform edition of all Mr. Jones's works, it is to be hoped, out of reſpect to his memory, and for the credit of the Church of England, it will be numerous; and it is likewiſe to be hoped, care will be taken by the Editors, whoever they are, to "gather up the fragments, that nothing be loſt;" for if twelve volumes ſhould not be ſufficient to comprize the whole, even let there be as many more as will. What was ſaid by the Pope to Dr. Stapleton, on reading four books of Hooker's Eccleſiaſtical Polity, may be applied to Mr. Jones by the reader of his works, "There is no learning that this man hath not ſearched into; nothing too hard for his underſtanding. This man indeed deſerves the name of an author; his books will get reverence by age; for there are in them ſuch ſeeds of eternity, they ſhall laſt till the laſt fire ſhall conſume all learning."

On a ſurvey of what this excellent man has done, we ſee how cloſely through life he has kept within the circle of his duty one or other of the three great ſubjects, with which a Chriſtian Miniſter is concerned; the word of God, the church of God, and the Chriſtian life having uniformly been the employment of his thoughts. And, as among David's mighty men who fought his battles, there were different degrees of merit, ſome attaining to higher honours than others; ſo is it among the mighty men, who fight the battles of the Son of David; and while others attain their reſpective honours, this champion of the church militant muſt be allowed to have attained to the honour of the firſt, and "ſit chief among the captains."

Of the finiſhed character of this humble diſciple of the bleſſed Jeſus, a more juſt idea cannot be left on the mind of the reader, than is conveyed in a letter of his to a friend: herein is ſhewn how faithfully he copied after his heavenly maſter, the Divine Exemplar—*Learn of me, for I am meek and lowly in heart.*

My dear Friend,

I hold a pen (and hardly) to thank you for your late kind viſit on

the true Chriſtian principle, expecting no return. I recollect only one circumſtance to make me uneaſy. When I ſhewed you, in the ſecond leſſon for laſt Thurſday evening, what I took for an ominous paſſage, 2. Tim. iv. 6. "the time of my departure is at hand;" you aſked me if I applied the ſubſequent verſes alſo: (his friend meaning for his comfort, that he ſhould.) "I have fought a good fight, &c.—henceforth there is laid up for me a crown of righteouſneſs." I anſwered, without thought, yes: and have ſuffered for it ever ſince; for no mind can be more averſe than my own, to the very appearance of aſſuming any thing, when I am rather renouncing every thing. All I dare ſay, or would permit any other to ſay for me, is only to repeat thoſe words, which our Saviour uſed towards the woman, with the box of ointment: he hath done what he could; and as ſhe made an offering at the head of Chriſt, I would offer all I have at his feet. How much have I to ſay, and how little can be ſaid! I muſt have another night's ſleep, before I can write another letter.

God bleſs you.

July 30*th*. 1799. W. JONES.

My birth-day.

multos et felices—many and happy, ſays the world.
————————few and evil, ſays the Patriarch.

If, Mr. Editor, nothing has come to your hand in all this time, more to the purpoſe, than the few circumſtances, I have been able to collect, reſpecting the life and ſtudies of this moſt able and ſtrenuous defender of the Church of England and her doctrines, and you think the giving them a place in your valuable Review, beſides, in ſome ſort, fulfilling your promiſe to the public, will be a gratification to any of your readers, the having communicated them will be a ſatisfaction to

Your obliged, &c.

LIST *of* MR. JONES's WORKS *already publiſhed*; *viz.*

The Catholic Doctrine of the Trinity.—A Letter to the Common People, in Anſwer to popular Objections againſt the Trinity.—A Preſervative againſt the Publications of modern Socinians.—A Letter to a Gentleman at Oxford againſt Errors in Doctrine.—The Grand Analogy; or, the Teſtimony of Nature and Heathen Antiquity to the Truth of a Trinity in Unity.—A full Anſwer to Biſhop CLAYTON's *Eſſay on Spirit*.—A Detection of the Principles and Spirit of a Book entitled, *The Confeſſional*.—On the Moſaic Diſtinction of Animals into clean and unclean.—The Sacrifice of *Iſaac* reconciled with the Divine Laws; and the Meaning is ſhewn, ſo far as it is opened in the Scripture.—An Enquiry into the Circumſtances and Moral Intention of the *Temptation of Jeſus Chriſt*.—A Survey of Life and Death; with ſome Obſervations on the Intermediate State.—Conſiderations on the Life, Death, and Burial of the Patriarchs.—On the Metaphorical Application of Sleep, as an Image of Death in the Scriptures.—An Eſſay on Confirmation.—Lectures on the figurative Language of the Scriptures; with a Supplemental Lecture on the Uſe and Intention of ſome remarkable Paſſages of the Scriptures, not commonly underſtood.—Sermons in two Volumes, 8vo. beſides ſeveral ſingle Sermons, preached on various Occaſions.—The Book of Nature, or the Senſe of Things: in two Parts.—Letters from a Tutor to his Pupils.—The Churchman's Catechiſm.—The Conſtitution of the Church of Chriſt demonſtrated.—An Eſſay on the firſt Principles of Natural Philoſophy.—Phyſiological Diſquiſitions, or Diſcourſes on the Natural Philoſophy of the Elements.—Six Letters on Electricity.—A Treatiſe on the Art of Muſic, with Plates of Examples.—A Morning and Evening Service.—Ten Church

Pieces

Pieces for the Organ, with four Anthems in Score, for the Uſe of the Church of Nayland, in Suffolk.—Obſervations in a Journey to Paris, by way of Flanders, in the Year 1776.—Reflections on the Growth of Heatheniſm among Modern Chriſtians.—Conſiderations on the Religious Worſhip of the Heathens, as bearing unanſwerable Teſtimony to the Principles of Chriſtianity.—A Letter to the Church of England, by an old Friend and Servant of the Church.—A Letter to three converted Jews, lately baptized and confirmed in the Church of England.—Memoirs of the Life, Studies, and Writings of the Right Rev. Geo. Horne, D. D. late Lord Biſhop of Norwich.—A New Preface to the ſecond Edition of the Life of Biſhop Horne.—A Letter to the Honourable L. K. on the Uſe of the Hebrew Language.—Letter from Thomas Bull to his Couſin John.—Short whole Length of Dr. Prieſtley.—Collection of ſmaller Pieces; among which are the Learning of the Beaſts, and Two Letters to a Predeſtinarian, printed *only* in the Anti-Jacobin Review and Magazine for January and February, 1800. &c. &c. &c.

*** A new and uniform Edition of Mr. Jones's Theological, Philoſophical, and Miſcellaneous Works, in 12 Volumes, 8vo. will be publiſhed, by Subſcription, as ſoon as a ſufficient Number of Subſcribers is obtained to defray the Expence of Printing.

POETRY.

TO THE EDITOR.

SIR

AS you have announced to the public your intention of embalming the memory of the late reverend and excellent Mr. Jones, by furniſhing ſome memoirs of his literary life, I ſend you two papers, connected with the hiſtory of that great and good man. The Latin Epiſtle (No. I.) is intereſting, pathetic, and elegant in the extreme. It is in the beſt manner of Pliny. The Monkiſh verſes (No. II) were addreſſed to a friend, in a moment of temporary deſpondency, at the prevalence of evil working, and at the extremity of public danger, which was well known to exiſt in the portentous ſummer of 1792.

(No. I.)

Gulielmus Jones amicissimo suo
——— charissimæ sororis obitum lugenti.

Gemitibus tuis respondent suspiria mea. Luctuosi quod scripseris ab alio prius acceperam, maximo quidem cum dolore. O si quidquam solatii ex verbis meis accederet! Amici enim loquela mœrentis animi medicina. Si per ægritudinem liceat, fac tecum recogites, quæ sæpius cogitavisti. Abiit, non periit: mortalis desideratur, immortalis reperietur; ex infirmâ validam, fragili æternam, caducâ beatam habebis. Quotidianis laboribus, ut anteà, te exerceas: mens variis negotiis occupata non vacat dolori. Tempus novas cogitationes afferet; at super omnia Fides, et nobiscum DEUS. Interiit, quæ habuit te fratrem observantissimum, diligentissimum, piissimum: at restant plurimi, quibus te salvo est opus. Vivas, valeas, et perdures; non oblitus amicorum, qui nec oblivisscendus.

(No. II.)

Written at a Seat, under some sequestered Oaks, in a natural Wilderness, near Gestingthorpe.

A MONASTIC ODE.

Solitudo quam dilecta!
Hinc in cœlum via recta.
Procul est insanitatis
Et theatrum vanitatis.
Plebs si sævit, hic sedebo,
Et quæ suprà sunt videbo.
Mecum angeli cantabunt,
Cœli Dominum laudabunt.
O si semper sic sederem,
Mundi turbas nec viderem!
Me dum tollent angelorum
Grex ad Paradisi chorum;
Et, ut sanctus eremita,
Dulci requiescam vitâ.

The same in English, by the Author.

Hail, Solitude! how sweet thy shade,
For holy contemplation made!
Far from the world, no more I see
That stage of sin and vanity.
While nations rage, my ravish'd sight
I lift to realms of peace and light,
And hear celestial voices sing
The praise of their IMMORTAL King.
Here would I sit, to peace consign'd,
And leave a troubled world behind,
Till Angels waft me hence, to rest
In Paradise among the blest;
With hermits there to taste of bliss,
Who walk'd with God in shades like this.

Gestingthorpe, Sept. 26, 1792. WILLIAM JONES.

The foregoing verses having been sent to a friend, then at Brighthelmstone, the following reply to them, in the same Latin and English measure, was received *by the return of the Post.*

Heu quam debiles querelas!
Tune gemis, tune anhelas?
Tune, miles Christianus,
Detrahis invictas manus,
Æmulusque monachorum,
Oblivisceris laborum?
Estne tempus dormitandi,

Otiumque

Otiumque efflagitandi,
Hostium dum turmæ ingentes,
Improbe superbientes,
Acriter fideles premunt,
Signa tollunt, clamant, fremunt?
NON PER SYLVAS, SED PER CASTRA,
NOBIS ITER EST AD ASTRA.
Te, Supremus Dux Salutis,
(Vestibus cruore imbutis,) *
Advĕcat commilitonem;
Præbet Spiritûs mucronem, †
Et post pugnam, (quam pugnare
Turpe et fædum recusare,)
Brevem pugnam, licèt duram,
Monstrat gloriam futuram.

In English, by the same.

Alas, in what inglorious strains
My once heroic friend complains!
Wilt thou, a gallant vet'ran, yield,
And, still unconquer'd, quit the field?
Enamour'd of monastic ease,
Say, dost thou pant for shades like these?
Is it a time to seek repose,
When, all around, insulting foes,
A furious, rash, impetuous throng,
Eager for combat, rush along,
Their banners raise with hideous cry,
And truth, and God himself, defy?
Not through the silence of the groves,
Which pensive meditation loves,
But through fierce conflicts and alarms,
The din of war, the clang of arms,
And all the terrors of the fight,
The Christian seeks the realms of light.
Foremost amidst th' ensanguin'd flood,
(His sacred vestments dipt in blood)
On thee thy Saviour casts his eyes;
"My fellow-soldier, hail!" he cries.
Consign'd to thee by his command
The sword of truth adorns thy hand;
He bids thee wield it on the plain,
Bids thee his own great cause maintain,
And, after one laborious day,
To endless glory points the way.

Brighthelmstone,
September 29, 1792.

GEORGE HENRY GLASSE.

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* Apoc xix, 13, Esai. lxiii. 1, 2, 3.
† Ep. D. Paul, ad Ephes. vi. 16.

To

To this seasonable exhortation may possibly be traced a well-known and highly celebrated performance of Mr. Jones. Inspired with fresh zeal to devote himself and his talents to the service of his country, at a crisis which called for every exertion, he relinquished his ideas of retreat and solitude, and came to London in the Autumn of 1792. It was at that time that he had an interview with his correspondent, (then returned from the sea-side) at whose residence in town had been held the three first meetings of THE SOCIETY FOR THE REFORMATION OF PRINCIPLES. The result of that interview was, "One pennyworth of Truth from Thomas Bull to his brother John," * and "A Picture of true and false Liberty; † the latter, as well as the short postscript to Thomas Bull's epistle, ‡ being furnished, as we believe, by Mr. Glasse.

I am, Sir,
Your constant reader and admirer,
AGRICOLA.

Nov. 16, 1800.

* Association Papers, Part II. No. 1.

† Association Papers, Part II. No. 5.

‡ "Perhaps they may tell thee, John, that thou hast *nothing to lose*, and that any change may be to thy advantage; but thou hast a body and a soul; and if thy body goes to the gallows, and thy soul to the Devil, wo'nt that be a *loss*, John?"

ANTICIPATION EPITAPHS.

On R. B. S. . . . . .

ENVENOM'D with politics, faction, and pride,
And bloated with rage, B—— S. died.
In mere desperation, this adder-like elf
Did but bite his own tongue, and so poison'd himself.

On G—y.

IN marble cas'd, scarce colder than his heart,
Scarce harder too, here rests G— y's mortal part:
When he was buried, the funereal moan
Was not—Oh! "Earth to Earth;" but—stone to stone!

TO CORRESPONDENTS.

ALL the favours of Correspondents promised or intended for insertion, including several received in the course of the present month, will appear, either in the Appendix to this volume, which will be published on the first of February, or in the next Number of our Review.

TO OUR READERS.

IT is intended, in the Preface to the present volume of our Review, which will be printed with the Appendix, to take a cursory view of the State of Europe; on which account the *Summary of Politics* is omitted this month.

APPENDIX

TO VOLUME VII.

ART. I. *Des Cauſes qui ont Amené L'Uſurpation du General Bonaparte, et qui preparent ſa chute.* i. e. *On the Cauſes which produced the Uſurpation of General Buonaparte, and which tend to produce his fall.* By Sir Francis D'Ivernois. 8vo. PP. 384. De Boffe. London. 1801.

SIR Francis D'Ivernois has diſplayed inceſſant diligence and indefatigable perſeverance in exploring the myſtic labyrinth of French finance, and in expoſing the folly and the profligacy of the financiers and legiſlators of the *Great Nation.* Of his former productions we have ſpoken in terms of commendation; and his preſent publication is entitled to, at leaſt, an equal portion of praiſe; it poſſeſſes the extraordinary merit of preſenting, in a clear point of view, objects in themſelves perplexed and intricate; and of drawing out of the fiſcal chaos of a bankrupt nation, a regular chain of cauſes and conſequences, which enable us to appreciate paſt and preſent tranſactions, and to form a tolerable judgment of future events.

In the firſt chapters of the volume, the author traces the ſtate of the French finances, from the cloſe of 1796, "a period at which the Directory ceaſed to have any other revenue than the produce of ordinary impoſts, and the extraordinary reſource of domeſtic confiſcations and foreign pillage." The whole revenue of the Republic during the year, ending September 23, 1797, is ſtated, in the official documents of the French Miniſters, to have amounted to 446,195,000 livres (about eighteen millions ſterling.) In the next year the receipts amounted to 384,923,507 livres, of which 150 millions muſt have been produced by *extraordinary* or *revolutionary* means: for inſtance. "1. A tax clandeſtinely levied on the proprietors of gaming houſes. 2. Batavian receipts, ſold at a great loſs at Paris, or negociated, by compulſion, at Hamburgh. 3. A ſhare in the *anticipated* ſucceſſions of the relations of emigrants. 4. Rent of ſome national domains remaining unſold. 5. The ſale of others. 6. The remains of purchaſe money due for thoſe formerly ſold. 7. The ſale of a few articles of moveable property, belonging to the nation. 8. A ſubſidy of ten millions levied on the left bank of the Rhine, and in what is called the

conquered country. 9. The produce of ſuch parts of the plunder of Italy and Switzerland, as the treaſury at Paris could convert into ſolid caſh." Theſe, it muſt be confeſſed, are reſources perfectly worthy the genius and the magnanimity of the French Republic! On the laſt article, the author makes the following obſervations:

"I have now an official proof of my accuracy in aſſerting, that France had '*deſpoiled the moſt ancient of her allies in order to attack her moſt faithful ally, the Ottoman Porte.*' Roubieres, the Commiſſary, who was accuſed of having appropriated to his own uſe a part of the treaſury of Berne, publiſhed the following declaration. 'It is a *truth*, which the ill-diſpoſed have ſtudiouſly concealed, but which it is neceſſary to *make known*, that, for the term of eight months, the National Treaſury did not ſend a ſingle farthing to the army of Switzerland; that, in the firſt inſtance, of the funds found in the Treaſury of Berne, 3,000,000 of livres were ſent to Bonaparte for *his expedition*; 1,500,000 to the pay-maſter of the army of Italy, to pay the arrears that were due; and 900,000 to the Ciſalpine army; and that, afterwards, they provided for the pay, cloathing, ſubſiſtence, and all other expences, including freſh horſes for the cavalry, of the whole army of Switzerland, for eight months, as well as for the travelling expences, and new ſhoes for upwards of fifty thouſand men, who croſſed the Swiſs territory, in their way to Italy.' This *truth* was, in fact, extremely important, for it clearly *makes known*, that the Republic is only ſupported by pillage, and that it has been with the finances of her *allies*, that ſhe has maintained the ſtruggle with her *enemies*."

At the cloſe of the year, ending in September 1798, notwithſtanding theſe extraordinary reſources, the arrears of that year amounted to no leſs a ſum than two hundred and eighty millions! The charges of the next year were fixed at ſix hundred millions, being twenty-five millions leſs than the revenue of the preceding year; but they were immediately after extended to ſeven hundred and twenty-five millions; which was nearly double the receipts of the preceding year; and when to this ſum were added the other charges with which the people were loaded, for arrears and collection of taxes, and for provincial or departmental expences, the whole burthen of that year amounted to one thouſand three hundred and eighty millions. As ſeveral of the exiſting taxes had failed, it was propoſed to provide for the deficiency by the following new taxes. 1. A turnpike duty, (Droit de paſſe) which began to be levied on ſome of the great roads, eſtimated at twenty-five millions. 2. A tax on the manufacturers of ſnuff, ten millions. 3. A duty on warrants, judgments, deeds, &c. in civil cauſes, ten millions. 4. A new tax on *doors* and *windows*, twenty-five millions. And 5. A re-

ſerve

ſerve of twenty-two and an half millions of arrears of taxes, which amounted to more than three hundred, and the remainder of which was mortgaged to contractors, whoſe demands had not been paid. The embarraſſed ſtate of the finances, at this period, gave riſe to many a curious debate in the Councils, where the ignorance of ſome orators, and the impudence of others, almoſt exceed credibility. The great deficit in the annual receipts was the conſtant bone of contention between thoſe ardent Republicans, ſome of whom did not bluſh to convert this *deficit* into an *exceſs*, and roundly to aſſert, in February 1799, that the receipts of the enſuing year would exceed the expenditure by eighty millions. Lucien Buonaparte diſplayed wonderful *ſagacity* on this occaſion, by obſerving, that *the deficit exiſted* DE JURE *and not* DE FACTO! One man, however, more honeſt, or more malicious, than his aſſociates, *Chaſſet*, bluntly affirmed that the deficit could not be leſs than a *third* of the whole eſtimate; and very wiſely obſerved, "*Financial diſcuſſions cannot be carried on with phraſes; they require facts, truths, and money. Do not compliment the army, but pay them.*" The miniſter of finance produced a document, which ſpoke more deciſively, on the ſubject, even than Chaſſet himſelf; the book of receipts, by which it appeared that the whole of the receipts of the three months, from the 23d of September, 1798, only amounted to 99,971,738 livres. This fact was clearly proved by the books; but we know not which moſt to admire, the effrontery of the Miniſter, Ramel, or the ignorance of the Council, the one in obſerving, and the other in admitting, the following inference from ſuch fact; "*thus there appears, on a compariſon of the receipts, with the expences of the firſt quarter, a deficit of* 43,778,262 *livres.*" Now, as the author pertinently remarks, it requires no great ſkill in arithmetic to diſcover, that, when the yearly eſtimate was ſeven hundred and twenty-five millions, and the quarterly receipts only one hundred millions, the deficit, inſtead of being forty-three, muſt have been eighty-one millions!

The miſerable ſhifts to which theſe extraordinary financiers were *driven* in order to cover a deficiency inceſſantly augmenting, would, under any other circumſtances, be truly laughable. They determined to expoſe to ſale, all the *croſs roads* in the country, though theſe ſame roads had been expreſsly declared, by the Conſtituent Aſſembly, to be indiſpenſibly neceſſary. The tax upon windows was doubled, while that on *portes cocheres* (gates for the admiſſion of carriages) was encreaſed five-fold, and in ſome inſtances ten-fold. In the tax upon windows, no diſtinction was made between the windows of a manufactory, and thoſe of a private manſion; even houſes that

were vacant and uninhabited were ſubjected to the tax, and the only exemption was in favour of thoſe "*cottages which have only one door and one window, and to which the wretched peaſant retires for ſhelter after a hard day's work*;" but even this *wretched peaſant* was only exempted from the additional tax, and, by no means, from the original tax. We wiſh to recommend this indulgent ſyſtem of taxation to the notice of our own Reformers, who declaim ſo loudly againſt the weight of *our* taxes, and the miſerable ſtate of *our* poor; while not a word is ever heard to eſcape their lips reſpecting the tyranny invariably exerciſed, and the extreme miſery of the ſovereign people, in their favourite land of *Liberty* and *Equality*. Farther to ſupply the wants of the Republic, it was reſolved, to make criminals defray all the expences of their own trials; and, during the debate on this ſubject, it was affirmed, that, in the preceding year, theſe expences had amounted to upwards of *ten millions of livres*, more than £.450,000 ſterling. It is worthy of remark, that it was formerly proclaimed to the world, by an article of the Conſtitutional Code of the Republic, that *juſtice ſhould be adminiſtered gratis*. In a ſubſequent debate on a propoſition for raiſing a ſum of money, by ſeizing a portion of the eſtates that devolved to the heirs of emigrants, remaining in France, one of the members exclaimed, "Preſumed *accomplices* to be treated as *criminals!*—Men treated as criminals who have never been tried! what horrible doctrine!" That ſuch an exclamation could have iſſued from any man, in the *ſeventh* year of the Republic, is rather aſtoniſhing; and ſo it ſeems thought one of his aſſociates, Jourdain, who immediately replied, in language much more conſiſtent, "Let us not be told that we are only to conſider thoſe as guilty whoſe crimes have been proved; this maxim may be very good in a court of juſtice; but in the legiſlative body it is good for nothing."

In thus proceeding from one diſcovery to another, in this ſtormy ſea of finance, theſe ſtate pilots recollected that, by a kind of miracle, the poſſeſſions of the Proteſtant Clergy had hitherto eſcaped the general ſhipwreck; it was, therefore, immediately determined to make a preſent of them to the Treaſury, which it was contended might inſtantly raiſe one hundred millions upon them. One of the members having ventured to obſerve, that it was but juſt to make a ſuitable proviſion for ſuch of theſe Clergy, whoſe property they were about to ſeize, as had families; he was told, that "whatever were the cauſes of the delay which this *nationalization*" (our readers will perceive that this word ſets tranſlation at defiance) "had experienced, they muſt give way to thoſe principles of equality which

we

we have proclaimed: the time of *ſublime theories* is paſt; we muſt, at length, have recourſe to a rigorous practice. In this caſe, we ſhall only reſtore, *in a maſs*, to the nation, what fanaticiſm extorted piece-meal from our anceſtors." This reaſoning was deemed concluſive, and the debate was cloſed by an exclamation of the ſame kind from another member; "Have we only laid fanatical Rome proſtrate at our feet in order to confer privileges on her natural ſon. I ſhould bluſh at the very thought." The author obſerves, that "theſe poſſeſſions, which were ſaid to have been extorted by *fanaticiſm* from their anceſtors, had been purchaſed with the funds of the different communities, for the ſupport of their paſtors, and that moſt of them are ſituated on the left Bank of the Rhine, which had, indeed, been conquered, but which had not yet been ceded by its Sovereigns. As to thoſe in Alſace, they were ſolemnly guaranteed, at the Augſburg and the Helvetic confeſſions, by the treaty which incorporated that province with France."

Citizen Ramel, purſuing his courſe of deception and falſhood, made another report to the Councils, on the 24th of April, 1799, in which he ſtated the whole receipts of the firſt ſix months of that Republican year, to be 161,787,051 livres; and then gravely added, "Hence it follows that the deficit of the ſeventh year, about which accounts have ſo much varied, is 66,543,037 livres." "Now," as the author obſerves, "a *deficit* being the difference between the eſtimated revenue and the actual receipts, a knowledge of the two rules of addition and ſubtraction is all that is neceſſary to aſcertain, that, as the French Government had eſtimated the annual revenue at ſeven hundred and eighty-five millions, and only one hundred and ſixty-one millions had been received in the firſt ſix months, the deficit of the year, admitting the receipts to be the ſame in the laſt ſix months, would not be ſixty-ſix, but four hundred and three millions." But our readers will not be aſtoniſhed at this reduction of the deficit, by Ramel, when they are told, that even the low rate at which he ſtated it gave ſuch offence to the more furious patriots, that they accuſed him of groſsly *exaggerating* the public diſtreſs; and he was afterwards deprived of his place, on that very ground.

During the contention between the Directory, who inſiſted on the exiſtence of an enormous deficit, and a party in the Councils who denied it, the Republican armies were defeated, in Italy and on the Rhine, and a new Revolution enſued, in which Merlin, Lareveillére, and Treilhard were precipitated from the Directorial throne. This event took place on the 17th of June, 1799, and is diſtinguiſhed in the Republican calendar, as the Revolution of the 30th prairial.

The new Government very ſoon diſcovered, that, notwithſtanding the patriotic declamations of the party who had brought them into power, the deficit did in fact exiſt, and that vigorous means muſt be adopted in order to ſupply it. Therefore while Lucien Buonaparte was employed in amuſing the Councils with ſolemn aſſeverations, that the deficit was a mere *pretext*, he was interrupted by a meſſage from the Directory, in which the calamitous ſtate of the Republic was depicted with tolerable fidelity, and which concluded with the conſolatory declaration, that "the body politic was threatened with *total diſſolution*."

In order to avert this dreadful cataſtrophe, the Council reſolved, on the motion of General Jourdan, that "a *progreſſive loan* of one hundred millions ſhould be immediately raiſed on perſons in *eaſy circumſtances*." This mode of extorting money partially, being in direct contradiction to an expreſs article of the Conſtitution, the loan was voted, by the Council of Five Hundred, *en principe*, which, we ſuppoſe, means, in violation of all principle. It was our Income Tax, of which the French Legiſlators frequently ſpoke in terms of admiration, that is ſaid to have ſuggeſted the idea of this *war* tax, as it was called. Such being the caſe, it afforded matter of aſtoniſhment to many, that the Financiers of France did not exactly imitate that ſalutary meaſure which had been tried by the teſt of experience;—

"but beſides that it would have been too humiliating a circumſtance to them to ape their rivals, they were well aware, that if they adopted the ſame rate of taxation, although the *tenth* of every man's income had produced ſeven millions ſterling to the Britiſh Exchequer, it would ſcarcely produce ſeven millions of livres (leſs than 300,000l. ſterling) to the French Treaſury; a compariſon too dangerous to riſk. They conceived it to be more worthy of them to purſue an oppoſite ſyſtem. The Britiſh Parliament had ſo economiſed the Income Tax as to be able to prolong it beyond the concluſion of the war, and they took great care to apprize their conſtituents of their intention ſo to do. The French Legiſlators announced their tax as an extraordinary meaſure which could never be renewed, and which they promiſed to repay ſooner or later. The Britiſh Parliament, after fixing the *maximum* at the tenth of a man's clear income, adopted a *deſcending* ſcale for incomes below 200l. which ſtopped at incomes below 60l. The French Legiſlators invented an *aſcending* ſcale, which began at incomes of about 40l. and which increaſed ſo rapidly, that a man who had 500l. a year, paid his whole income, in direct taxes, and in contribution to this *progreſſive loan*. The Britiſh Parliament ſubjected to the new tax all the emoluments of office, from the Prime Miniſter's to the loweſt officers in the army. The French Councils, not having dared to exact any thing from the brave defenders of the country, ſkilfully

ſkilfully availed themſelves of this tutelary exception to include in it *their own ſalaries.* In order to prevent falſe declarations of income, the Britiſh Parliament eſtabliſhed two boards in every county, one to rectify the rates, and the other to try appeals; and that as much impartiality and independence as poſſible might be ſecured in the diſcharge of theſe duties, care was taken that none but men of fortune and reſpectability ſhould be appointed Commiſſioners. The Republican Legiſlature, in appointing two tribunals for a ſimilar purpoſe, not only inſtructed the members to eſtimate the fortunes of their fellow-citizens, according to *their conſcience*, but expreſsly reſolved that ſuch members ſhould be excluſively choſen from among the poorer claſſes, whom the *loan* would not affect.—Laſtly, The Britiſh Parliament had taken ſpecial care to give notice of the tax ſix months before the time of the firſt quarterly payment; whereas the French Legiſlators only allowed *ten days* for the firſt payment, and, by a ſeverity unexampled in fiſcal operations, decreed, that every Citizen, whoſe property, real and perſonal, ſhould prove inſufficient to ſupply the portion of the loan which he ſhould be called upon to contribute, ſhould be impriſoned!—ſo that, in this caſe, the borrowers of money impriſoned the lenders of it."

The very unequal and arbitrary manner in which this tax was levied, increaſed the burden of it in an infinite degree.

"Nothing was exacted from the proprietor of one hundred acres of land" (and, in ſome of the departments, no man had more than an hundred acres;) "the proprietor of from three to four hundred acres was called upon to lend one-third of his whole income. He who had a thouſand acres was to pay two-thirds of his income, by way of loan, and the other third in direct taxes. And, farther, if he was rated for the land-tax higher than four thouſand livres, he was liable to pay a much higher contribution to the loan; even to the amount of half as much more as his whole income.* Such

* "It is true, that by the tenth article of the Decree it was provided that no more than *three-fourths of their income* ſhould be exacted from perſons of this deſcription, towards the loan; but this was no more than the ſhadow of a *maximum*, for, by an ancient fiction, the law always preſumes that the land-tax does not exceed one-fifth of the net revenue, and that by *quintupling* the former the amount of the latter may, at all times, be aſcertained. Thus whoever was rated at 20,000 livres, was preſumed to enjoy an income of 100,000, three-fourths of which, or 75,000 livres, he was to contribute to the loan. Now, it is very doubtful, whether, in the exiſting circumſtances, his net revenue amounted to 50,000 livres, and ſtill more doubtful whether he could compel his farmers to pay their rent. Beſides, admitting his income to amount to 100,000 livres, we ſee, that after having paid 75,000 to the loan, and 20,000 to the tax-gatherer, he would only have 5,000 left to ſubſiſt on, and to pay all the other taxes, upon windows, doors, &c. &c."

was the ſituation of thoſe Republicans who formerely belonged to the lower claſſes of ſociety, or plebeians;—as to the Ex-nobles and relations of emigrants, the decree of the Councils authoriſed the Jury (or Commiſſioners) to place them in *a claſs above that in which they ought to be placed according to their rate of income.*

Thoſe perſons who were ſuſpected of having other property than land, were ſubjected to the moſt tyrannical inquiſition, ſettled on no fixed principle, and to the moſt arbitrary exactions reſtrained by no limits.

"Some idea of the extent to which this oppreſſion was carried, may he formed from the following petition of an upholſterer at Laon, who was rated at 30,000 livres for the loan; and who humbly ſubmitted to the Councils—'that the whole of his property conſiſted in a ſmall houſe and three acres of land, which had formerly belonged to an Emigrant;—the houſe was eſtimated at 270 livres a year.—Thirty thouſand livres!—exclaimed the man—from a retail upholſterer (i. e. broker) in a poor diſtrict thinly inhabited, where there are twenty citizens of the ſame trade, and this at a time when commerce is completely annihilated!' The petitioner concluded by an offer, to make over to the Republic, all the property he had in the world, real and perſonal, for 30,000 livres! Similar ſcenes occurred at Paris, where ſome contractors for the army had 600,000 livres to pay."

This fiſcal profligacy was carried to ſuch a length, that the Commiſſioners in the provinces amuſed themſelves in levying contributions upon dead perſons, whoſe eſtates had long been divided among their heirs; and an inſtance was cited, in the public prints, of an infant being inſcribed on the liſts, as an *Ex Noble*, although he had been born long after the ſuppreſſion of the nobility!

The conſequence of this tax upon the *rich* was ſuch as might naturally have been expected;—it very ſoon deprived the *poor* of their means of ſubſiſtence, and reduced them to a ſtate of the moſt abject miſery. In the month of October, 1799, it appeared that there were no leſs than *nineteen thouſand* applicants in Paris alone, for ſmall places in the Cuſtom Houſes, ſtationed at the different entrances of that city. Nor did all theſe belong to the labouring claſſes of the community; there were among them, "a croud of manufacturers and eminent merchants, who had been formerly opulent, but who had been long ruined by the paper-money, the maximum, and the forced loans." But in order to form a proper idea of the real extent of this wretchedneſs, the ſituation of Paris at the time muſt be duly conſidered.

"What city, then, was this, in which ſo many of the inhabitants were

were reduced to ſuch a degrading extremity? It was Paris, in which the claſs of labouring mechanics had been regularly thinned during the term of eight years, in order to ſupply the armies, without allowing ſufficient intervals for training others to fill their places. It was that capital to which we were told that all the men of property in France had flocked to loſe themſelves in the crowd; and the public buildings of which had been ſtated by Rœderer, to ſtand in need of all kinds of repair. It was that city, in which the apologiſts of the revolution had very recently aſſured us that the fate of the labourers had been improved by the very evils which had tended to double the price of labour. Yet theſe labourers were ſuddenly plunged again into all the horrors of want. The mere threat of the progreſſive loan put a ſtop to all productive labour, ruined the finances, reduced the opulent to deſpair, and the poor to beggary. Worthy fruit of the frantic imagination of that aſſembly of maniacs, in which we were inceſſantly told, that all the art of France conſiſted *in receiving and in giving!* Dreadful, but juſt, chaſtiſement of every nation who ſhall be ſo credulous as to repoſe confidence in ſeducers who promiſe to attack the rich *without pity* by *progreſſive* taxes, and to avoid ſuch as can affect the poor in the articles of their daily conſumption."

The motive held out to the public by the miniſter of police, for contributing to this loan, which had produced thoſe deſtructive conſequences was truly *republican.*—"Their perſons, ſaid he, are *threatened*; let them, then, give as a *ranſom* what they refuſe to give as an *offering.*"—It was expected that *Lebrun*, one of the preſent Conſuls, who was beſt qualified to expoſe the fallacy and the danger of this meaſure, would have openly oppoſed it in the Councils; but the patriots contrived to avert his wrath by appointing him reporter to the Committee of Finance; in conſequence of which he had the effrontery to write to the editors of the public prints, the day after he had made this report, "*that although he had ſpoken in favour of the reſolution, he had voted againſt it.*" Poullain Grandpré, who was reporter to the Council of 500, made no ſecret of the real object of the perſons who ſupported the meaſure.

"The intent of your commiſſion is not only to reach the *income* of the Ex-Nobles, and the relations of emigrants, but to touch their *capitals*:—I will prove it;—a citizen who has an income of 100,000 livres has to pay a land-tax of 20,000;—now, whenever the land-tax amounts to 20,000 livres, three times that ſum muſt be paid to the loan;—60,000 livres, then are due from ſuch a citizen. But, admit this citizen to be Noble, or deſcended from emigrants, and his tax will be tripled, ſo that inſtead of paying 60,000 livres, he will have to pay 180,000. You ſee very plainly therefore, that we not only attack his revenue but his capital."

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The reſult of this tax, which was to produce 100 millions, to ſupply part of the deficit of the ſeventh year, was that, at the beginning of the ninth year, it had not produced half a million; and that in Paris, where all the *coloſſal* fortunes were ſaid to be collected, it only yielded 112,188 livres—leſs than 5,000l. ſterling.

Some vain endeavours were made, ſoon after, to eſtabliſh a bank at Paris, but theſe all failed, as might be ſuppoſed, in a country, where credit was totally deſtroyed, and a complete national bankruptcy had taken place. Such was the ſcarcity of money in 1799, that, according to a report delivered to the miniſter of the interior, by the central board at Paris; houſes were opened for lending money at three, four, and even five per cent. *per month*—"an enormous intereſt," ſays the reporter—"hitherto unexampled. Theſe houſes derive their exiſtence from the particular circumſtance, in which France has been placed *for the laſt ten years*."—"Such," exclaims the author, "are the fruits of that revolution which this credulous people believed was to reſtore the golden age."

The next propoſition, of a fiſcal nature, was to ſuſpend the payment of the *delegations*, ſo called, from the power *delegated* by the government to the holders of them, to receive certain portions of the public revenue, or the produce of national domains either ſold or to be ſold. They had been chiefly paid to the contractors for ſupplying the armies; and, in many inſtances, inſtead of ready money ſolemnly ſtipulated by the conditions of the contract. But this propoſition was rejected, with indignation, at the time, though the meaſure was afterwards adopted by Buonaparte. Amidſt the general diſtreſs it was ſuggeſted, by one of the Jacobins, that the members of the Councils ought to make ſome ſacrifice to the public cauſe; and, accordingly, after much diſcuſſion, they reluctantly conſented to relinquiſh the additional ſalary of 300 livres per month which they had unanimouſly decreed ſhould be paid to them, the year before. But leſt our readers ſhould be induced to over-rate this effort of patriotiſm, we think it neceſſary to apprize them, that theſe ſkilful financiers had ingeniouſly contrived to make their *loſs* a *gain*.

"Although the reduction was ſanctioned ſo early as the 18th of Auguſt (1799) we muſt not ſuffer ourſelves to be deceived by that circumſtance; for the two parties did not conſent to give up a *fourth* of their ſalaries until they had completed a clandeſtine arrangement which had augmented them *one-half*. It had been determined by the conſtitution, that they ſhould be paid in ſpecie, according to the current price of the beſt wheat. What did theſe honeſt men do? They perſuaded the miniſter of finance to certify that

that the average and general price of corn was 13 livres, 2 cents, per quintal, although it only ſold for 8 livres at Paris, and although, at this time, notwithſtanding the accidental riſe which has occurred in the interval, the average price is not more than ten livres. Then three days after he had ſigned this falſe certificate, by which his ſalary and their own were raiſed *one-half*, they propoſed to give up a *quarter* of the whole, and thence took occaſion to boaſt of their diſintereſtedneſs!"

It is worthy of remark, that the very men who made the abolition of the taxes, which exiſted under the Monarchy, an inſtrument for the ſubverſion of the Monarchy itſelf, have been ſince compelled to reſtore ſeveral of them. The duties levied upon almoſt every article of conſumption at the entrance of all the principal towns have been re-eſtabliſhed, at the expreſs deſire of the inhabitants, who, ten years ago, demanded their ſuppreſſion; at Paris, however, they have been reſtored by the Government, as a means of revenue; but though theſe duties produced, in the capital, 70 millions of livres, under the Monarchy, they now yield only ſix millions and a half! A better criterion of the comparative proſperity of the metropolis in 1787 and 1799, can ſcarcely be conceived.

This book contains too much intereſting and important information (information too that is but little known, though it ought to be as widely circulated as poſſible) to be haſtily diſmiſſed. It will enable Engliſhmen to draw a fair compariſon between their own ſituation and that of the enemy with whom they have to contend; it will enable the world to aſcertain the difference between the bleſſings of regular Government and the poiſonous fruits of anarchy; it will teach England that the murder of a King, and the overthrow of inſtitutions, which have ſubſiſted for ages, are experiments not leſs fooliſh than they are wicked; not leſs injurious to the peaſant than to the Prince; not leſs ruinous to the labourer and the artiſan, than to the merchant and the Peer; not leſs hoſtile, in ſhort, to the temporal intereſts of man, than repugnant to the poſitive precepts of God.

We have hitherto noticed only the firſt ſix chapters of the volume before us; the remaining five contain an account of the arrival of Buonaparte, in France, the revolution which enſued, his fiſcal operations, a review of the firſt ſix months of his adminiſtration, and, laſtly, reflections on his new conſtitution, and on the expences attending the ſyſtem of equality. Theſe events, our readers will perceive, open an intereſting field of enquiry, through which it is our intention to follow the author, in a future number.

(To be continued.)

ART.

ART. II. *Hiſtoire des Principaux Evenemens, &c. &c. Hiſtory of the Principal Events of the Reign of Frederick William II. King of Pruſſia; and a Political Picture of Europe, from* 1786 *to* 1796, *or the fourth Year of the French Republic; containing a Sketch of the Revolutions of Brabant, Holland, Poland, and France.* By L. P. Ségur, Senior, Ex-Ambaſſador. 8vo. 3 Vols. PP. 1200. Buiſſon, Paris. 1800. Imported by De Boffe. London.

THE author of this work is the Count de Ségur, formerly a General in the ſervice of the French Monarchy, and one of the ſons of the Mareſchal de Ségur, who was ſecretary at war to Louis the Sixteenth. The Count and his brother, the Viſcount de Ségur, have, by the pliancy of their principles, or, rather, by their total want of all fixed principles, contrived to eſcape the fury of every party which has deſolated France for the laſt twelve years; and have, accordingly, been allowed to remain quiet in their native country. They both belong to that deſcription of men who, in France, are denominated *Hommes d'Eſprit*;—the Viſcount, having moſt wit, devotes his talents to the compoſition of dramatic, and light poetical pieces. The Count, with more ſolid abilities, aſpires to the character of an hiſtorian, for which his inveterate prejudices, and his want of fixed principles, in a great meaſure, diſqualify him. He lately, we are aſſured, applied to the Firſt Conſul, Buonaparte, for a military commiſſion for his ſon, a mere youth. The Conſul, very ſhrewdly, aſked him why he did not ſerve himſelf? To this pertinent queſtion, the Count anſwered, that, having had the honor of wearing the KING'S uniform, he never could wear the uniform of the Republic, but that he was ſo well convinced of the actual neceſſity of ſupporting the Conſul's power, that, if any party were to attack it, he would appear in the field, *in a grey coat*, and draw his ſword in its defence!!!—The Conſul, of courſe, ſqueezed his hand, and gave his ſon the commiſſion.

This previous information, reſpecting the author, we deemed neceſſary, in order to enable our readers to account, in ſome meaſure, for the groſs inconſiſtencies which appear in the work before us. It is farther neceſſary to ſtate, that the author was formerly Ambaſſador from the court of Verſailles to that of Peterſburgh, which ſituation gave him an opportunity of obtaining information which could not be procured through the ordinary channels of intelligence; though his fidelity in imparting ſuch information is open to much well-founded ſuſpicion. In the introductory part of the firſt volume,

volume, we have a looſe ſketch of the hiſtory of the Princes of Pruſſia and Brandenburgh; and a more particular ſketch of the life of Frederick the *Great*, improperly ſo called, ſince no man can be *Great* who is not *Good*; and Frederick's morality was not of the doubtful kind. In his preface, M. de Ségur, gives the following character of Frederick William the Second, the hiſtory of whoſe reign he certainly would not have undertaken to write, had it not afforded him a fair pretext for giving his ſentiments on French politics, and eſpecially on the important events of the Revolution, without being reduced to the neceſſity of offering any opinion on the recent conduct of his friend and patron, Buonaparte.

"Frederick William, who inherited the power of Frederick the Great, without his glory, had received from his uncle all the knowledge which is requiſite for the government of a kingdom, but he was deſtitute of the talents which are neceſſary to make a proper uſe of ſuch knowledge. A General brought up in the beſt of ſchools, but a warrior without genius, he waged war with method but not with ſucceſs. Surrounded with able Miniſters, in poſſeſſion of all the plans of his predeceſſors, he diſturbed Europe with his ſchemes, exhauſted his country by his preparations, frightened his enemies with his threats, aſtoniſhed his friends by his verſatility; ſtimulated by his vanity, reſtrained by his indolence, ſhackled by ſuperſtition, enervated by voluptuouſneſs, he executed nothing which he undertook, finiſhed nothing which he began; and, after having ſucceſſively deceived and irritated all the powers of Europe, at a time when the paſſions of men were inflamed to the higheſt poſſible pitch, *fate*, which often delights to defeat political combinations the moſt profound, cauſed a conſequence to ſpring from his weakneſs, which ought only to have reſulted from the moſt conſummate ability. He enlarged his dominions and died; leaving his kingdom at peace in the midſt of embattled Europe."

He gives the following account of the firſt eſtabliſhment of the Pruſſian Monarchy.

"Frederick the Firſt (Elector of Brandenburgh) ſucceeded the Great Elector in 1690. His only end, through the whole of his life, was to become King, and to wear that crown which his predeceſſor had deſerved. He wearied all the Courts of Europe by his intrigues; and, as it often happens to men who have but one purſuit, he triumphed, by his conſtancy, over every obſtacle, and obtained from the laſſitude of rival powers that ſcepter which was the ſole object of his deſires. Always ready to ſacrifice the ſubſtance to the ſhadow, he received from the Emperor Joſeph the Firſt, the title of King, by giving up the ſubſidies which the Emperor paid him, and by engaging to maintain eight thouſand men for him at his own expence."

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The author draws a very flattering picture of Frederick the Great, whose atchievements he contemplates with delight, and whose follies and whose vices he totally excludes from our ſight. In ſhort, he is a panegyriſt, but not an hiſtorian. Speaking of the partition of Poland, which was imputed to Frederick, he ſays, "it was abſolutely the work of Catherine the Second, who firſt propoſed it to Prince Henry. The King of Pruſſia eagerly embraced that opportunity for extending his power; *morality condemns the act, but diplomacy excuſes it.*" Surely this is an acknowledgement that French diplomacy is repugnant to morality. We have long known the fact, but never before met with ſo plain a confeſſion of it. The ſketch of this Prince's life is cloſed with a brief delineation of his character.

"He died as a peaceful philoſopher after having lived as a warlike Prince; and left to his ſucceſſor a conſolidated power, a formidable army, able generals, and a treaſury containing money enough to defray the expences of three campaigns, without the aid of taxes; but, at the ſame time, he left him a moſt difficult part to play; ſuch heroes may be ſucceeded, but they cannot be replaced.

"Frederick, feared by his enemies and by his officers, was beloved by his ſoldiers and by his people. An able deſpot, his arbitrary power was directed by juſtice; no man knew better how to create and to encourage talents, of which, however, he was jealous. An enemy to pomp, his taxes appeared leſs burdenſome, becauſe they were always employed for encreaſing the glory, and the territory of Pruſſia, for augmenting her population, and for the reward of uſeful ſervices. With him intrigue had no ſucceſs, and merit had no fears. He has been reproached with having adulterated the current coin of the realm, and with having impoſed injudicious reſtrictions on trade; the exigencies of the war were his excuſe for the firſt of theſe acts; the ſecond proves that no individual can poſſeſs all the qualities of a ſtateſman. All Frederick's commercial ideas were as confined, as his notions of policy and war were enlarged. The code which he publiſhed gave him no claim to a diſtinguiſhed place among celebrated legiſlators. But experience has but too often proved *how much more eaſie it is, how much more conducive to the happineſs of the people, to amend their old laws than to give them new laws.* Frederick, as a philoſopher, a warrior, and a politician, ennobled his country, eclipſed his rivals, and, perhaps, deſerved to have his name given to the age in which he was born, reigned, and died."

In all his obſervations on the political conduct and views of Auſtria and England, the author diſplays the moſt rank prejudice, and the moſt marked injuſtice. The partiality of a writer to his own country is both natural and commendable; and to expect that an hiſtorian will diveſt himſelf of the common feelings of a man, is to betray a groſs ignorance of human

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man nature. But this partiality may be indulged without having recourse to misrepresentation, and falsehood, either in describing the projects of his own cabinet, or in representing those of its rivals or enemies. Yet to these dishonest resources does the historic muse of M. de Ségur apply, nearly through the whole of his account of the political events on the Continent, both previous and subsequent to the French Revolution. Austria is never mentioned without the strongest censures of her ambition, though it is notorious that in every quarter (excepting only her recent acquisitions in Poland) her dominions have been lessened by the arms and intrigues of her more ambitious, restless, and turbulent neighbour, France; while the encroaching spirit of aggrandizement which, for the best part of the last century, characterized the conduct of the Prussian Monarchy, calls forth (with one solitary exception) the applause of the historian. With all these defects, however, a good insight is given into the intrigues and the policy of France, in respect of foreign powers, for many years past; and notwithstanding the commendations, lavished on them with so much profusion, by the author, they lay exposed to the reader in all their naked deformity. He mentions that Frederick the Great had long before his death, conceived a plan for breaking his alliance with England, and forming a close connection with France; while the latter power, ever intent on the destruction of the House of Austria, laboured hard to confirm him in his resolution.

"The late King of Prussia, led away by his ambition and by the desire of extending his dominions, and of giving a more solid territorial basis to the Prussian power, had frequently changed his allies and his friends, without scruple, connecting himself with France or England according to circumstances, and always ready to abandon either of those powers which became useless to him. But the danger which he had experienced, in the seven years war, had, at length, opened his eyes to *his true interests*; and the invasion of his dominions, by the Russians and the Austrians, as well as the invasion of Hanover, by the French, had convinced him, that the enmity of France might prove the ruin of Prussia, while the money of England could not save her. Thus, after the peace of Hubertsburgh, the constant object of his policy had been to form a connexion with the cabinet of Versailles, and to break the alliance which subsisted between that court and the court of Vienna. The dispute between the Emperor and the Dutch had led him for an instant to indulge the hope that he should succeed in his project. The pretensions of Joseph, on Bavaria, had prepared the public mind; M. de Vergennes, the French Minister, for foreign affairs, was favourably disposed to it; but the credit of the Queen Marie-

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Antoinette prevented the full effect of this political revolution, which would, perhaps, have altered the chain of events, and ſpared Europe the bloody ſpectacle of which ſhe is, at preſent, the theatre. But although France had not broken her alliance with Auſtria, it was conſiderably weakened; and, for ſome years, the French Ambaſſadors, in all countries, had received orders from M. de Vergennes, while they preſerved an appearance of intimacy with the Auſtrian Miniſters, to watch their motions, to thwart their ambition, and ſecretly to repoſe a more real confidence in the Pruſſian Miniſters. Such was the ſtate of affairs, when Frederic William the Second, ſucceeded his uncle; and, as he kept the ſame Miniſters, it was natural to ſuppoſe he would purſue the ſame ſyſtem. But he was a weak man; intrigue was ſoon ſubſtituted for policy in his court, and the general intereſt gave way to private intereſts."

"The new Monarch, we are told, took Baron Hertſberg for his confidential Miniſter, who "devoted himſelf to England with all the impetuoſity of his ardent mind. This change was immediately known at Verſailles; and from that moment the French Cabinet formed a cloſer connection with Auſtria, made advances to Ruſſia, and ſupported, with greater warmth, the cauſe of the Dutch patriots againſt the Stadtholder. And thus it was that a ſpirit of rivalry between courtiers, by changing the politics of Europe, contributed to accelerate the great events which were deſtined to ſhake her to the foundation."

In deſcribing the ſtate of Europe, in the year 1787, on the eve of the war between the Ruſſians and Auſtrians on the one ſide, and the Turks on the other, M. de Ségur concludes with the following ſummary.

"France and Spain neither wiſhing to ſupport the aggreſſion of the Turks, nor to ſee them totally deſtroyed, reſolved to remain neuter, and exerted themſelves to the utmoſt to terminate the war, by their mediation. The Emperor, anxious to avert the neceſſity of fulfilling his engagement, ſeconded the pacific efforts of theſe two powers, and did not reſolve on war until he had exhauſted every means of conciliation. Poland profited, by theſe circumſtances, to prepare for the recovery of her independence. The King of Sweden, ſuffering uneaſineſs which had no foundation, pretended to dread an attack, in order to juſtify the aggreſſion which he meditated; and, *England*, as well as Pruſſia, inflaming the courage of the Turks, reviving the hopes of the Poles, ſtimulating the ambition of the Court of Sweden, *fomenting the troubles in Brabant*, duping the loyalty of Spain, and ſupporting the pretenſions of the Stadtholder againſt the ſtates of Holland, converted all Europe, in a ſhort time, into one vaſt field of intrigue, diſcord, and carnage."

Nothing can betray the author's unjuſtifiable partiality more ſtrongly than his total omiſſion, in this catalogue of the powers who ſet all Europe in a flame, of that one power, whoſe intrigues

trigues and whoſe ambition have contributed, more than all the other powers of the world combined, to deluge Europe with blood; and, but for whom, at this moment, in all human probability, harmony and peace would have prevailed throughout the Continent. Another part of this paſſage, too, places the hiſtorian in a more unfavourable point of view, by ſhewing his total diſregard of truth. England, he aſſerts, fomented the troubles in Brabant. And ſo far was this from being the caſe, that we have the authority of the very perſon who made the propoſition to ſay, that the Britiſh Miniſter, being urged to afford his ſanction to the Brabancons, to form "an alliance with the Auſtrian Netherlands, and to follow it by an immediate declaration of independence," peremptorily refuſed to interfere in the domeſtic concerns of other ſtates, or to afford his ſanction to rebellion. The perſon who propoſed this notable plan was Mr. Miles, in whoſe political tracts the account of the buſineſs may be ſeen at large. But the author's prejudices againſt England muſt be indulged, even at the expence of truth and juſtice.

In his account of what he is pleaſed to call *the Revolution in Holland*, in 1787, which occupies the greater part of the firſt volume, theſe prejudices appear in almoſt every page; and they ſo blind his judgment, that, in the narration of political events, he frequently places them in ſuch a point of view as renders it nearly impoſſible for the impartial reader not to draw, from theſe concluſions, diametrically oppoſite to thoſe which the author himſelf has drawn. This appears manifeſt in the following paſſage, in which he comments on the relative ſituation of Holland, to England and France, before the laſt fatal Revolution.

"The Republic, weak upon the Continent, but powerful in her colonies and in her commerce, had long felt, that, placed between France and England, and the victim of her interference in their diſputes, her true intereſt was to remain neuter, and only take up arms againſt thoſe who would force her to abandon her neutrality. That the only means of preſerving her wealth, and of making her neutrality reſpected, was by keeping up a formidable navy, and employing all her reſources for that one object. France, governed by a pacific King" (who had, nevertheleſs, been induced by his Miniſters to engage in an unprovoked war with this country, from motives of intereſt and ambition, and in ſupport of the American rebels) "made no oppoſition to this national wiſh," (no, becauſe, it is well known, that the Dutch ſecretly afforded every aſſiſtance, in their power, to the French, at this time) "and even wiſhed the Dutch navy to be ſufficiently powerful to rob the Engliſh of their proud hope of ruling the ſeas. France being no longer a conquering nation, the army was a ſecondary object, whoſe force always

unfavourable to liberty ought *rather to be diminiſhed than increaſed?* Such, too, was the opinion of the Dutch on this point; but the views of the Prince were diametrically oppoſite to thoſe of the nation. The navy was neceſſary to the Republic, but uſeleſs to the power of the Captain General, who not only neglected it, but was even ſuſpected of wiſhing to ſacrifice it. The army, *uſeleſs to the Republic*, offered to its commander, every means of encreaſing his authority; it became, therefore, the ſole object of his attention; and, as England, the natural enemy of every maritime power, entered fully into the views of the Prince, it naturally followed, that William V. became the inveterate enemy of the French, and rendered himſelf dependent on the Britiſh Cabinet, while the ill-humour of the nation towards England, and her good-will towards France, daily increaſed."

If M. de Ségur had written a political pamphlet, in which he was pleading the cauſe of France againſt England, this groſs, and we will add, moſt fooliſh miſtatement, might, poſſibly, be pardonable; but in a hiſtory, in which he profeſſes to ſtate facts as they are, to inform and not to deceive, it remains wholly without excuſe. Fortunately the impoſition is too palpable to impoſe even on the weakeſt mind. The very diſintereſted advice here given to the Dutch, cannot fail to excite univerſal admiration. They are told that they ought not to keep up an army, though their territories are bordered on three ſides, by as many formidable powers, who have large ſtanding armies conſtantly on foot; and though they know, from experience, that it is by land only that they have any ſerious attacks to dread. Could M. de Segur, too, imagine that the Dutch have ſuch ſhort memories as wholly to have forgotten the attempt of Lewis the Fourteenth to ſubject their country to his power; an attempt which had nearly been crowned with ſucceſs? The imputations on the Stadtholder are a ſhameful libel, invented by the diſcontented patriots of Holland, in conjunction with their good allies, the French. All the motives of the war which this country was compelled to declare againſt Holland, are equally miſrepreſented. The refuſal of the Dutch to fulfil their treaties with England, their private connections with the French, and all the other provocations which were detailed in the Britiſh Manifeſto, at the time, are paſſed over without the ſmalleſt notice by the author, who falſely imputes to Great Britain the whole of the aggreſſion. In the ſame ſpirit, he does not ſcruple to ſay, on the ſubject of the famous naval action, off the Dogger-Bank, between Admiral Parker and the Dutch, that the Dutch Admirals, Zoutmann and Kinſberg fought "*in diſobedience to their inſtructions*" from the Statholder, "*and beat the Engliſh.*" Here are two falſhoods included

included in one ſentence; and what renders this deviation from truth more inexcuſable, is, that the very document which the author produces in ſupport of his aſſertion, will alone ſuffice to demonſtrate its inaccuracy.

In adverting to the revolutionary ſymptoms, which appeared in Holland, in 1787, and to the vigorous meaſures which the Stadtholder, in the firſt inſtance, adopted for the purpoſe of checking, in its infancy, the riſing ſpirit of rebellion; the author obſerves, "This event was the ſignal of a civil war, which *was equally deſired by the Engliſh, who could not bear that the Republic ſhould enjoy a ſtate of tranquillity and happineſs, under the* PROTECTION of France; and the ardent patriots, who, concealing their views beneath the pretence of a ſimple defence of their rights, only aimed, in fact, at the abolition of the office of Stadtholder." The *fact* is, that the ardent patriots aimed at no more than the French themſelves, by whom, even according to the author's own account, they were *ſtimulated, encouraged*, and *aſſiſted*; and there is very little doubt, that the object of the French Cabinet, at the time, was to complete the plan which Louis XIV. had conceived, and which the French Regicides have ſince executed, of ſubjecting the provinces of Holland, either by arms or by intrigue, to the yoke of France. One paſſage from the book before us, will, we conceive, ſuffice to prove the truth of our aſſertion. It relates to a propoſition made by one of the principle demagogues, and approved by France, to *depoſe* the Stadtholder.

"The Dutch patriots, in order to prevent the threatened exploſion, propoſed a laſt mean of conciliation; and, *at a conference holden at the French Ambaſſador's*, Giſlaer, the moſt eloquent, the moſt ſkilful, and the moſt inſinuating, man of his party, after having juſtified the conduct of the ſtates, in the preſence of Thulemeyer, and proved that it had been dictated by prudence, and regulated by wiſdom, brought forward in a perſpicuous manner, all the facts which had deprived the Stadtholder not only of the confidence, but even of the eſteem, of the nation, and demonſtrated the *impoſſibility* of any reconciliation with him; but, at the ſame time, he gave the Ambaſſador to underſtand, that an accommodation might be promoted with the Princeſs of Orange and her children, and the offices and the authority which the Prince had irrecoverably loſt, be reſtored to them. This *inſinuation* was *approved by France*."

The partial and falſe account which the author gives of theſe commotions in Holland, he profeſſes to have taken, from a "Memorial on the Dutch Revolution, by Citizen Caillard, former Chargé d'Affaires at Peterſburgh, the Hague and Berlin." But not content with having given us an abſtract of the citizen's memorial, he next gives us the memorial, at

full length, which occupies conſiderably more than one-half of the volume. In one point of view, indeed, the memorial itſelf is uſeful, ſince it enables us to detect, more readily, the infidelity and inaccuracy of the author.

The *Citizen-memorialiſt* ſeems to entertain a ſtrange idea of the law of nations; and to have very little knowledge of the different treaties which the ſtates of Europe had been accuſtomed to conclude between each other, frequently conſtituting clauſes, ſpecifically pledging each of the contracting parties, to guarantee the conſtitutions of each other's country, and their reſpective territories. Alluding to the treaty between England and Holland, in 1787, which contained, on the part of the former, a ſimilar clauſe, the memorialiſt makes the following curious remarks.

"It is difficult to comprehend the ſignification of a guarantee of their conſtitution to a people; unleſs ſuch guarantee has for its object to preſerve that people from the efforts of every foreign power to ſubvert their conſtitution, againſt their will. But if it is to be underſtood, that the conſtitution is ſo to be controuled by the guarantee, that the people themſelves loſe *the right of changing it whenever they may think proper*, nothing is more abſurd nor more contrary to the principles of the law of nations; it is repugnant to the very nature of things, that, when a nation has choſen for itſelf any form of Government whatever, and time and experience have demonſtrated its abuſes and its vices, ſhe cannot change it at her pleaſure, and ſo be deprived of the moſt unalienable of her rights. This is the *ſecond* example given to Europe of ſuch a monſtrous guarantee; the firſt was, on the firſt partition of Poland."

The Citizen it ſeems knows as little of hiſtory as the author, or he would have known, that the French conſtitution and territory were guaranteed to France by Great Britain, in the treaty of 1783; and that ſimilar guarantees were in uſe before, and were not only juſtified by cuſtom, but were founded on the moſt obvious maxims of public juſtice. As to the imaginary right of a people to change the conſtitution of their country, *at their pleaſure*, it would be a waſte of time to confute the ridiculous pretenſion by ſerious argument.

The memorialiſt concludes *his* account, with an obſervation perfectly explanatory of his whole deſign, and, at the ſame time, fully demonſtrative of the real views of the French Cabinet, of the truth of our own remarks, and of the falſhood of the aſſertions of M. de Segur.

"France, ſince ſhe has been *free*, has repaired the errors of Monarchical France. The liberty, which the Dutch laboured to eſtabliſh in 1787, was a very imperfect liberty which ſtill retained the germ of its own deſtruction, ſince it preſerved the Stadtholderate.

erate. Now, founded on the ſacred and impreſciptible rights of man and of the citizen, it reſts on an immoveable baſis. The new Batavian Republic, enlightened by experience, now knows how to diſtinguiſh *her friends*," (i. e. the French) "from *her natural enemies*" (i. e. the Engliſh.) "The Engliſh were not leſs her enemies in preſerving the Stadtholder in 1787, than they are at this time in invading their territory, in order to ſtifle liberty in her cradle. She has every reaſons to acknowledge the *identity* of her intereſts with thoſe of the French Republic, and this conviction will no doubt render their union as durable as the exiſtence of the two nations!!!"

The members of the French Cabinet, vexed at the defeat of their plans, endeavoured to recover the influence which they had loſt, by forming a quadruple alliance, between France, Ruſſia, Auſtria, and Spain.

"Hitherto France had been ſeen, allied to Auſtria and Spain, forcing England to conclude an humiliating peace, and honourably occupying the firſt rank among the great powers; it was difficult to believe that ſhe would ſuffer herſelf to be humbled, in her turn, without a ſtruggle, by the enemy whom ſhe had recently vanquiſhed; and patiently allow the Elector of Brandenburgh to defeat her policy, overturn her work, rob her of her allies, and brave her power."

M. de Segur contends that the French Miniſtry ſhould have declared war againſt England and Pruſſia, without pretending to ſhew the juſtice or equity of ſuch a proceeding, merely becauſe it was their intereſt ſo to do, and becauſe by ſo doing, they might have given a different direction to the domeſtic troubles which had then begun to diſturb the tranquillity of the kingdom. But ſuch was the inſidious, crooked, underhand policy, unhappily adopted by the ſtateſmen of that country, that even the attempt to form the quadruple alliance was not by a fair, direct, and open propoſition to the principal powers, but by hints, inuendoes, and inſinuations.

"The French Miniſter at Peterſburgh (the author himſelf) received orders to act in concert with Cobentzel, the Imperial Ambaſſador, and to make, *ſecretly, indirectly*, and *without committing the King*, certain *inſinuations*, for the purpoſe of aſcertaining the intentions of the Ruſſian Court, and of learning whether ſhe would not conſent to unite with France, Auſtria, and Spain, in order to oppoſe the *threatning ambition* of the Engliſh and Pruſſians. The French miniſter who was not in the ſecret of his Cabinet, fulfilled the orders he had received with circumſpection, but with full ſucceſs. Catherine, notwithſtanding what *the Engliſhman Eton* has ſaid in his "*Picture of the Ottoman Empire*," was very much provoked by the intrigues of the King of Pruſſia, and the Cabinet of

London; and knew positively that the Turks, in declaring war against her, had acted by their advice." (How this knowledge of a fact, which, notwithstanding what the *Frenchman Ségur* has said in his "*Political Picture of Europe*," never had existence, was acquired, the author has not condescended to explain. And certainly, nothing so important can be taken on the bare credit of a writer who, in the three volumes before us, has deviated from the truth in a hundred instances.) "She knew that these two powers excited Poland and Sweden against her; and this Princess, anxious to avail herself of the proffered opportunity for revenge, considered the *insinuations* of the minister of France, as a formal proposal for an alliance, told him that it was also the object of her wishes, that she would hasten to conclude it, that it was only necessary to observe a profound secrecy; that the suspicions of the English might not be rouzed; and, that, in case the alliance should be formed, she gave it to be understood, that, *as soon as the merchantmen which England sends every year to Cronstadt in great numbers, should have arrived, she would lay an embargo on them* which would make the English Minister repent his hostile conduct towards her." (If this be not a calumny of the author's, of which it is no want of charity to suspect him, it is evident that Catherine has transmitted *one*, at least, of her maxims of political prudence and *justice*, to her successor.) "She further engaged to make peace, on reasonable terms, with the Turks, through the mediation of France, and she required that the four allied Courts should guarantee the integrity of the Polish territory, in order to defeat the views, which she already foresaw, of the King of Prussia, upon Thorn and Dantzick. It is manifest, whatever political system a man may support in other times, that, at this epoch, the quadruple alliance would have been attended with the happiest effects. It would have saved Poland, given peace and security to Turkey, checked Sweden, and induced England and Prussia to make such an arrangement in Holland, as would have conciliated all parties."

But all this *disinterested* project of the French Cabinet was, *most unfortunately*, frustrated by the active vigilance of the British Minister, at Petersburgh, MR. FRAZER, who discovered the secret, and immediately gave information of it to his Court.

In relating the transactions of the short war which ensued between the Russians and the Swedes, at this period, M. de Ségur attacks, with equal violence and injustice, the character and designs of the Swedish Monarch, and repeats some scandalous anecdotes which are evidently the unprincipled fabrications of party, and which there is good reason to believe, were invented by the French and Russian politicians at Petersburgh. That the policy and *diplomacy*, adopted by the French, were repugnant to *morality* appears, alas! but too evident, in these pages. One instance of perfidy is at once too gross and

too

too extraordinary, to paſs without particular notice; it almoſt leads one to believe, that every perſon employed by the French, in foreign countries, in whatſoever capacity, is a *ſpy*, in the worſt ſenſe of the word. "The French engineer Lafiette, who had been ſent two years before to the Porte, *by the Cabinet of Verſailles*, wrote word to the French Miniſter at Peterſburgh, that Oczakow was not in a ſtate to reſiſt a regular ſiege, more than three weeks." So, it appears, that M. de Ségur employed an officer who had been ſent to protect an ally to give intelligence to the enemy of that ally, ſo as to enable her to direct her attacks againſt ſuch parts of his dominions as were leaſt capable of defence. For it cannot for a moment be doubted, that, with the good underſtanding which, at that time, prevailed between the French Miniſter and the Court of Peterſburgh, he would communicate to her all the information which he conceived might be of uſe to her. To the truth of the following remark, we readily ſubſcribe, though that it ſhould have eſcaped the pen of M. de Ségur, at a moment when he was labouring to impreſs his readers with the idea, that all the deſigns of France were alike pacific and diſintereſted, would have excited our ſurprize, had we not witneſſed ſuch numerous inſtances of the imprudence of his confeſſions, and the inconſiſtency of his arguments. "*If the French had been neighbours and enemies to the Ottoman empire, it would have long ſince ceaſed to exiſt.*" We firmly believe it; we believe alſo, that if France had been the neighbour of the Porte, ſhe would have been her *enemy*; and we truſt that this declaration will make a due impreſſion on the Turkiſh Divan; and convince our countrymen of what *we* ſhould have to expect from France, (if her ability were equal to her will), who are both her *neighbour* and her *enemy*.

(To be continued.)

ART. III. *Muſcologia recentiorum ſeu Analyſis Hiſtoria, et Deſcriptio methodica omnium Muſcorum frondoſorum hucuſque cognitorum ad Normam Hedwigii*, a Sam. El. Bridel. Tom. I. PP. 179. Tom. II. PP. 222. Cum Tab. ſex æneis. in 4. 1798, 1799. Gotha Ettinger, Price 2 rix dollars, 14 groſch.

IN the firſt chapter the author aſks, *Quid ſit Muſcus?* to which is replied *Planta fructu calyptrato et* OPERCULATO *prædita.* The latter, however, certainly is not applicable to the *phaſcum*, where no proper *operculum*, but merely a *rudimentum*

tum operculi is perceptible. The ſecond Chapter treats on the roots, the ſtamina and leaves of the moſs; Chapter III. relates to its organs of generation; and Chapter IV. to its fructification; all of which are taken from Hedwig's *Fundamentum Hiſtoriæ naturalis Muſcorum frondoſorum.* But the aſſertions of the author, in the fifth and ſixth Chapters, on the phyſiology and economy of plants are defective and partly unfounded: he is of opinion that dried moſs will again germinate; but the contrary has been aſcertained by ſeveral late experiments. In the ſeventh Chapter the numerous uſes of moſs are explained, as well in agricultural as domeſtic economy. The eighth and ninth Chapters contain the hiſtory of the diſcovery of moſs, previous to the time of Hedwig; and in the eleventh Chapter this plant is arranged according to the ample manner of that celebrated naturaliſt.

The ſecond part contains the different ſpecies, in which the author frequently and unneceſſarily introduces changes in the ſpecific characters, while he pays too little attention to inveſtigation, and is too credulous with reſpect to the ſynonymes, which have been adopted, though, on the contrary, he has ſtated ſeveral ſeveral new kinds with which we were before unacquainted: as for example, the *Sphagnum Magellanicum, condenſatum, javenſe. Pterigynandrum catenulatum. Polytricum Magellanicum, dendroides, algirianum, et aureum; Sphlacnum Magellanicum; Fontinalis minor; Fiſſidens novæ Hollandiæ; Dicranum Billardierii; Barbula Atlantica, &c.* Theſe are, indeed, given in the fifth and ſixth plates, but in our opinion the repreſentations are not ſufficiently clear and intelligible. The four remaining plates contain ſpecimens of moſſes in general, for the purpoſe of elucidating the different ſections of the work, and are avowedly copied from HEDWIG.

ART. IV. *Tentamen Diſpoſitionis methodicæ Fungorum in Claſſes, Ordines, Genera et Familias. Cum Supplemento adjecto.* Auctore C. H. Perſoon. 8vo. PP. 76. With four Plates, price 15s. groſch. Leipſig, Wolf. 1797.

ART. V. *C. H. Perſoonii Commentatio de Fungis clavæformibus, ſiſtens ſpecierum hucuſque notarum Deſcriptiones, cum differentiis ſpecificis, nec non auctorum ſynonymis.* Accedunt Tab. IV. colore fucatæ. 8vo. PP. 118. Price 2 Rix Dollars. Leipſig, Wolf.

THE firſt of theſe articles appeared in the year 1794, in Rœmer's "*Neuen Magazin für die Botanik;*" but having been augmented by the addition of ſeveral new ſpecies, it is

now

now publiſhed in the form of a pamphlet. The ſecond may be conſidered as an appendix to the text of the work, publiſhed by Holmſkiold, entitled, "*Coryphæi Clavarias Ramariaſque complectentes. Cum brevi ſtructuræ interioris expoſitiore, auctore* THEODORO HOLMSKIOLD. *Denuo cum adnotationibus editi, nec non commentatione de Fungis clavæ formibus aucti a* C. H. PERSOON. *Accedant Tab.* IV. *æneæ*;" Lipſiæ, apud Wolf.

Having peruſed theſe tracts, we here venture to recommend them from a conviction that they will prove worthy the attention of claſſical epicures in muſhrooms.

ART. VI. *Flora Europæa inchoata:* a Joh. Jac. Rœmer, M. D. Faſciculus I. II. et III. 8vo. Nuremberg. 1799. Price 2 Rix Dollars. 4 groſch.

THE Doctor, in an ample preface, informs his readers of the intent and plan of this work: it is principally to conſiſt of extracts and perfect illuſtrations from the beſt botanical productions, together with a variety of new deſigns. Of theſe the following are given in the firſt number: the *Soldanella Alpina*, and *Centaurea cæſpitoſa*, from Cyrillo: in the ſecond number is a repreſentation of the *Epimedium Alpinum*, and in number III. the *Alyſum ſinuatum*. The copied plates are taken from Smith's and Sowerby's Engliſh Botany: they conſiſt of the *Cucubalus otites*, *Malaxis paludoſa*, *Lathyrus Niſſolia*, *Sagittaria ſaggitifolia*, *Ophrys monorchis*, *Ophrys Loëſelii*, *Holoſteum umbellatum*, *Hypericum elodes*, *Campanula hederacea*, *Dianthus deltoides*, and *Trientalis Europæa*. From Smith's Spicil. Botan. the *Cypripedium bulboſum*, *Saponarea lutea*, *Juncus filiformis* and *Lycoperdon phalloides*: from Curtis's Botanical Magazine, the *Campanula carpatica*; from Jacquin's Miſcellanies, the *Valeriana ſupina*, and *Vicia lathyroides*; from Jacquin's Icon. plant rar. the *Cortuſa Matthioli*; and the *Hydnum decipiens*, from the German Botanical Magazine.

The deſcriptions appear to be collected with conſiderable attention from the abovementioned, as well as many other botanical writers; and the lateſt terminology and ſynonimes have been added by the author.

Among the late importations of literary works, received by us, from Germany, are a variety of volumes on Botany: with the exception of the preceding articles, however, they are in general of a local nature. Such, for inſtance, are the *Flora von Hildeſheim*, or a deſcription of the wild plants in the principality of Hildeſheim, &c. by P. C. Wagner and F. Gruber; the *Saltzburgiſche Flora*, by Braune; and many others of a

ſimilar

ſimilar kind; which, on a preſumption of their exciting no general intereſt among Engliſh readers, we ſhall paſs over, and proceed to the examination of works more important in their nature, and more generally intereſting in their contents.

ART. VII. *Ueber die Entſtehung der Gebirge, &c.* i. e. *On the Origin of Mountains and their preſent Condition.* By M. Herrmann. Imperial Aulic-Councillor of Ruſſia, &c. 8vo. PP. 146. Leipzig, Jacobaer. 1799.

THE firſt forty-eight pages of this work are filled with the writer's ideas relative to the origin of mountains, and the remainder conſiſts of extracts from the beſt writers on Geology, with annotations, by M. Herrmann; but, like many writers of the preſent day, he has introduced the text as like "pegs on which to hang his notes." We are not, however, much inclined to blame him for this practice, becauſe his own reflections on the ſubject are well connected, and the reader is, without much difficulty, enabled to follow him. After examining the ſyſtems of former writers, on the origin of Volcanos, and allowed to each his ſhare of merit, he introduces his own opinions, which are entirely different from the others. He conceives that our earth was originally a maſs of water, in which the atoms, or component parts of every viſible ſubſtance in the preſent globe, were primitively in a ſtate of ſolution, without the leaſt connection. As ſoon as a ſeparation took place, when the maſs was ſet in motion, the moſt denſe particles were certainly firſt attracted towards the centre, not in conſequence of the centripedal power, but, probably, by the centrifugal force of the globe. The lighter particles next adhered, and afterwards the lighteſt, namely, thoſe of water. Theſe events took place before the formation of thoſe bubbles of thick air which we denominate the atmoſphere. At this period another power began to operate upon the ſuperficies, namely, the centripedal force. The latter operated externally, and the former internally. Both theſe powers continued to exiſt, while a number of heavy particles were perpetually ſubſiding towards the interior of the hollow maſſes of granite, but which ſtill tended to form new incruſtations!

In the courſe of his work, the author endeavours to elucidate the operations of the centrifugal force, by the formation of the ſoil of our globe, and introduces a variety of experimental proofs to ſupport his theory, which, to the Neptuniſts, or thoſe who conceive the earth to have been originally in a fluid ſtate will appear ſufficiently probable. He alſo pretends to inform

inform us of what we knew long before, that the higheſt mountains and the heavieſt metals are always to be found near the equator, and that the richeſt veins are ever neareſt to the ſurface. This he ſeeks to render probable by his hypotheſis alone; becauſe, by the rotary motion of the fluid globe, the more ſolid particles would naturally ſubſide in greater abundance towards the equator, and take a direction from North to South, while, on the contrary, the aqueous particles muſt neceſſarily retreat towards the poles. He is of opinion, that many elevations, as well as their fractures, have originated from the fermentation which has taken place beneath the ſoil. In his deſcription of the horizontally ſtratified mountains, he is brief and perſpicuous, and, on the whole, we have little objection to make to the work; though ſuch a diverſity of vague theories as are conſtantly produced, can only tend to raiſe doubts in uniformed minds, on a ſubject with which we are ſufficiently made acquainted by the holy ſcriptures.

ART. VIII. *Meine Fuſſreiſe durch die drey Brittiſchen Konigreiche.* i. e. *My pedeſtrian Tour through the three Britiſh Kingdoms, preceded by ſome Accounts of the Campaign in the Netherlands.* By a French Officer. 1 Vol. 8vo. PP. 856. Riga Hartknoch. 1 Rix-dollar.

WE are are at a loſs to conceive why the author has denominated his work a Tour through the three Britiſh Kingdoms, as it ſhould have been a Tour through Great Britain, or rather through England and Scotland; for as to Wales, he has ſeen little more than the borders of it: and at Ireland he never touched at all. The work is compriſed in four parts; the deſcription of the Campaign of the Netherlands, and of the retreat and diſbanding of the emigrant corps, of that period, occupy eighty-eight pages. The author's journey through Holland extends to page 116, the deſcription of London and England, to 112, and the remainder relates entirely to Scotland. Although his deſcription of the campaign of the Netherlands is not unintereſting, yet it contains nothing of importance which has not been publiſhed before. The author prides himſelf on the number of emigrant noblemen contained in his corps; but the obſervations which eſcape him, at different parts of his work, do not impreſs us, very forcibly, with an idea of the correct diſcipline of that unfortunate and loyal body of men. At pages 36, 37, he ſays, the company which contained no noblemen became diſſatisfied, and refuſed to continue at the ſiege of Diedenhofen, but we

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ſhall paſs over his ſubſequent remarks on this army, the miſfortunes of which, if his ſtatement be correct, muſt excite compaſſion in the breaſt of every loyal and virtuous man. Our readers cannot but be aware of the inconveniences and obſtacles which any man, but more eſpecially a foreigner, muſt ſuſtain, who makes a tour through England on foot. The author was in the ſame predicament as M. von Moritz, whoſe travels are well known in this country. He met with endleſs difficulties, and was ſent away from many farm-houſes without the leaſt aſſiſtance or refreſhment. We have obſerved nothing in his deſcription of London or England worthy of notice. But great allowance muſt be made for the diſadvantages under which he performed this Journey. He was entirely unprepared, and knew ſcarcely any thing of our language. Hence his attention being abſtracted, by ſuch a variety of objects, we were not greatly ſurpriſed at finding ſome of his accounts entirely falſe. But we are inclined to attribute many of his errors to ſome defect in his optic nerves, rather than to a natural propenſity for the marvellous. For inſtance, page 122, he ſays, "All the ſquares in London *are ornamented with a great variety of golden ſtatues!* Page 121, The young ſtudents, at Oxford, are dreſſed in a large black *coat*, with pointed ſleeves, meaning their academic gowns. At the cathedral of Oxford, he obſerved a chapel for performing the ceremony of Baptiſm, ſimilar to thoſe at Piſa, Florence, &c. Page 126, he ſays, There is ſcarcely a week paſſes in which ſome criminals are not executed in England. It is needleſs for us to inſiſt on the falſhood of this inſinuation; involving an attack upon our code of criminal laws, which always have, and ever will be, the admiration and the envy of Europe. The capacity of a foreigner, and that foreigner a military man and a Roman Catholic, to judge of our religious eſtabliſhments, may fairly be queſtioned. The common duration of a ſermon, in England, is, according to the author's account, only twenty minutes, and one of half an hour is conſidered as tediouſly long; though he heard one at Glouceſter which laſted *two hours*. In page 202, he expreſſes his ſurpriſe at former writers, who have attributed to the Engliſh an auſtere and reſerved character: he always obſerved that "they were as fond of pleaſure as any other people."

The moſt intereſting part of the work is the journey through Scotland, which occupies the remainder of the volume, from page 213. The author was provided with ſeveral letters of recommendation to perſons in that country, in conſequence of which he met with better treatment than what he experienced in England. Beſides the civility which was ſhewn him, he acquired

acquired conſiderable information, and was always conducted by a guide, from one place to another. Hence many of his remarks are extremely intereſting, and, in fact, leſs prejudiced than thoſe which he has made upon England, as he was treated with more hoſpitality, and remained a longer time in the former country. His obſervations on the preferable ſtate of agriculture, of ſome parts of Scotland, as ſtated in page 259, appear to us to be tolerably juſt, as alſo his account of the prejudices of the Engliſh towards foreigners, which prevail, in a much leſs degree, in Scotland. But is aſſertions, in page 333, 334, reſpecting ſome remains of the Celtic language, in that country, we cannot but conſider as totally void of foundation. The Highlanders of Scotland, and the Iriſh, certainly underſtand each other's language; but the Scotch and Welſh, on the contrary, are perfectly unintelligible to each other.

The ſtile of this work is agreeable and lively, and it will afford entertainment to the generality of readers, who underſtand either the French or German language. The original, in the former, we have not ſeen, but we muſt obſerve, that the German tranſlator ſeems to us to have performed his taſk with ability. We are led to ſuſpect, however, from a paſſage, in which the author juſtly complains of the conduct of Pruſſia, that the tranſlator has taken ſome liberties with his original.

ART. IX. *M. Tullii Ciceronis opera philoſophica. Volumen I. Tuſculanarum Diſputationum libri quinque. Ad optimas editiones recudi curaſit, et ſelectam lectionis varietatem adjecit.* A. M. Kol, Philoſ. Dr. et Prof. Publ. in Acad. Wirceburgi, ſumptibus Editoris. Large 8vo. PP. 186. Price 9 groſch. 1799.

IN this edition of the Tuſculan diſputations of Cicero, the corrections of Wolf have been ſcrupulouſly adopted. On a curſory view of the volume, we have only obſerved two ſlight deviations, viz. in page 8, is inſerted *nonne* inſtead of *non*; and in page 13 *dens* is omitted. We are of opinion, that in an addition printed for the purpoſe of lecturing, the *varietas lectiones* ought to be given as complete as poſſible, together with the conjectures of learned critics. Every book in this edition is preceded by a ſhort argument, from which a knowledge of its contents is more eaſily obtained. The impreſſion is, upon the whole, good and correct.

ART.

ART. X. *Dr. Aug. Chriſti Borbek.—Apparatus ad Herodotum intelligendum et interpretandum: Vol. V. Apparatus criticus ad conſtituendam lectionis Herodoteæ integritatem.* Lemgoviæ, in officina libraria Meyeriana. 8vo. PP. 350. Price 1 Rix-dollar. 1798.

THE preceding volumes of this work not having come to our hands, we cannot venture to give an opinion on its general execution. Of the volume before us we have little to obſerve, except that ſome notes on the eight and ninth muſe of Herodotus, on the life of Homer, and on ſome fragments of Cteſias, appear to have been extracted from an edition publiſhed in Germany ſome time ago by *Waſſeling*, and a copy of which is now in our poſſeſſion.

ART. XI. *Campagne de Buonaparte en L'Italie*; i. e. *the Campaign of Buonaparte in Italy, in the 8th Year of the French Republic* (1800 *of the Chriſtian Æra*;) *drawn up from the Memoirs of a Staff Officer in the Army of Reſerve.* By Citizen Foudras. Dedicated to the Firſt Conſul; with a Portrait of the *Hero*. 8vo. PP. 144.

THESE pages are evidently compiled from the public Prints, in France; the editors of which, after flattering Roberſpierre, and deifying Marat, are now employed in the compoſition of panegyrics for their worthy ſucceſſor, Buonaparte, to whom the *maker* of the book before us, dedicates his labours, in the following impreſſive ſtrains.

"O! thou whoſe profound genius and ſublime courage have rouſed the French name to the higheſt pitch of glory to which it could aſpire, deign to receive" (i. e. to *pay me for*) "this feeble homage of a book which is entirely indebted to you for its exiſtence and publicity.

"That pompous cuſtom of the grateful people of ancient Rome, who decreed, to their heroes, the honours of a triumphal pomp, no longer exiſts. Thy modeſt heart does not covet that falſe ſplendour of greatneſs and of glory; but Fame, intent on publiſhing thy exploits, already proclaims theſe, throughout the world, a diſtinguiſhed *ſavant*; a *virtuous* citizen, an *upright* magiſtrate; and a *magnanimous* warrior."

We have endeavoured to preſerve the beauties of this dedication, as far as the different genius of the two languages would admit; but ſtill, it is but juſtice to the author to declare, that the tranſlation falls very far ſhort of the original.

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The author has certainly great merit, in more reſpects than one; 1. for his fidelity, diſplayed in his due adherence to the accounts publiſhed in the Paris newſpapers; 2. for his love to his countrymen, evinced in his preſervation of that *invulnerability* which ſecures whole ranks from deſtruction amidſt continued *ſhowers of balls and bullets*; 3. for his patriotiſm, obſervable in his uſe of all the revolutionary phraſes and ſentiments, which have received the ſanction of all enlightened patriots; and in his laudable endeavours to preſerve and extend the popular odium againſt that unhappy country which the great Conſul of the great nation, has, in his mighty wrath, devoted to deſtruction—*England*. 4. For his diligence in the collection of important *facts* which, but for his perſeverance, would, in all human probability, have been conſigned to oblivion.

When the campaign was determined on by the allies;—"Auſtria ſupplied men, and England gold, *the fruit of her rapine and her piracies.*" This, it muſt be acknowledged, is in the true ſpirit of French *patriotiſm*. When the army of reſerve reached the ſummit of the Alps, they made an important diſcovery. "We all felt, very ſenſibly, the difference in the air, which we breathed at ſuch a height; *it is more rarefied and more pure, becauſe it is leſs loaded with vapours.*" This, it will be allowed, is a wonderful diſcovery.

On the arrival of the French army at the capital of the Milaneſe; "a *Te Deum* was ſung, for *the happy deliverance of Italy from the Heretics and Infidels.*" "The very prieſts were extremely diſpleaſed *at ſeeing the heretical Engliſh and the infidel Muſſulmans profaning the territory of holy Italy.*" Unfortunately for the hiſtorian, there were neither Engliſh nor Turkiſh troops at Milan; but that is a matter of little conſequence, and certainly does not detract in the ſmalleſt degree, from the merit attending the lively zeal of theſe pious deliverers of the land of ſaints. But the piety of their chief was ſtill more conſpicuous, for in his proclamation to his army at Milan, which his hiſtorian very properly commends for its *energy*, he calls upon his troops, not to drive the enemy out of the land, but to prevent them from retreating, by putting them all to death.

"Shall they (the enemy) have been allowed, then, to violate the French territory with impunity? Will you ſuffer that army who have carried alarm into your families to return to their homes? You are flying to arms!—well! march againſt the enemy; oppoſe their retreat; tear from their brows the laurels which they have gained; and ſo teach the world that the malediction *of fate* is upon the madmen who dare inſult the territory of *the great people.*"

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First on the liſt of thoſe "*private facts*," relating to the battle of Marengo, which are ſo important in the eyes of the author as to have a particular chapter devoted to them, ſtands the following: "At the battle of Marengo, Buonaparte wore a *grey great coat*." This is unqueſtionably one of thoſe facts, which, but for the labours of this indefatigable writer, would never have been tranſmitted to poſterity.

They who are tempted by the few beauties which we have ſelected, may have abundance of the ſame kind, by referring to the work itſelf.—Reſpecting the fatal battle, which has decided the fate of Europe, the more we conſider it, the more fully is our opinion confirmed, that the loſs of it, and all the ſubſequent, and many of the preceding, calamities of the continent, are imputable to the groſs miſconduct of the Auſtrian General MELAS.

ART. XII. *Precis Hiſtorique de la Campagne du General Maſſena*; i. e. *Hiſtorical Sketch of the Campaign of General Maſſena in the Griſons and in Helvetia, from the paſſage of the Rhine to the Eſtabliſhment of the French Poſts on Mount Albis; or a Collection of the Reports, which contain the Particulars of the Operations of that Campaign.* By Marès, Officer of Engineers. 8vo. PP. 82. Paris. 1799.

THIS Sketch is drawn up, from the ſame ſources, and much in the ſame ſpirit, as the preceding article. It is a moſt faithleſs account of the campaign; but its errors have been corrected, and its omiſſions ſupplied by the able hiſtory of the campaigns of 1797-8 and 9, reviewed in our two preceding numbers.—The author of this Sketch has the effrontery to revive the old accuſation of the Directory againſt the Auſtrians, for having murdered their deputies at Raſtadt; and to diſcredit the poſitive aſſertions of the Archduke Charles on the ſubject. But there ſcarcely remains a doubt, in Europe, at this time, that the atrocious deed was perpetrated by thoſe to whom alone it could be, and to whom alone it *was*, uſeful—the members of the French Directory.

ART. XIII. *Les Meres Rivales; ou la Calomnie.—The Rival Mothers; or Calumny*; by Madame de Genlis. 3 Vols. 8vo. Imported by de Boſſe. London. 1800.

THIS novel is in the epiſtolary form. To attempt an outline of the fable, which is exceedingly complex and intricate, would be to occupy a conſiderable portion of room without affording any gratification to our readers. The nature of

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the performance does not at all require this ſacrifice. It is the intention of the author to exhibit the artifices of calumny; and alſo, as ſhe informs us, "to paint *conjugal love*, the moſt exalted and the moſt refined," without ſuffering it to bear any "reſemblance to *love*." For the accompliſhment of theſe purpoſes ſhe has preſented a married pair, the Marquis and Marchioneſs D'Erneville, who have been brought up from their infancy as brother and ſiſter. By a ſtrange concatenation of circumſtances, the lady, during an abſence of her huſband, is induced to adopt a female infant; and, in conſequence, becomes an object of calumny to her enemies, and is diſhonoured in the eyes of the Marquis. At length, after a lapſe of fifteen or ſixteen years, which period is embittered with jealouſy, kept alive by the unremitted exertions of calumniators, this girl is diſcovered to be the produce of an illicit connexion between the Marquis D'Erneville, and the Counteſs De Roſmond, who avows herſelf to be the *real* mother. This unravels the myſtery, and virtue is triumphant.

We muſt inſiſt that true and exalted conjugal felicity cannot exiſt without a portion of ſexual paſſion; and, we muſt alſo inſiſt that, in Madame De Genlis's attempt to delineate this *pure* felicity, ſhe has only executed a picture of refined *love*—we mean *ſexual paſſion*.

The following extract from one of Pauline Marchioneſs D'Erneville's letters to her huſband, will convey to the mind of our readers a fair portrait of the heroine's character.

"My brother-in-law has obligingly offered to take me out on horſeback; but I will not receive *leſſons* but from my *real maſter*.—My maſter! how I love to give you this title in the moſt extenſive ſignification! you, my ſovereign *by election!* you whom I have choſen, whom I have given myſelf for *maſter* with ſo much joy! Supreme power of ſentiment! it does more than ennoble dependance, it renders it delightful! Oh! how wiſe and beneficent was nature in creating us feeble and timid, and in giving to men, only, ſtrength, courage, and ſuperiority! This was preparing the ties of an affecting and ſacred union, formed, on the one hand, by generous protection; and, on the other, by the want of ſupport, and by gratitude. The moſt feeble being loves not better, no doubt; but ſhe muſt love with more devotion: ſhe has, beſides, the ſentiment of a ſweet gratitude; and obedience is not merely her duty, it is likewiſe her ſecurity. Her attachment may be compared to the affection, ſo warm and ſo ſubmiſſive, of a child; and that of generous man reſembles the ſublime tenderneſs of a mother. Such, ſuch ought to be, conjugal love! And can I be grieved to feel my weakneſs when your ſtrength ſupports me?—Oh! how much ſweeter is it to me to ſtand in need of you, to call you to my aſſiſtance, to put myſelf under your protection, than it would be, to be

able to diſpenſe with it! What enjoyments of ſelf-love can equal thoſe of the heart! Not to chuſe to act but according to the deſires of what we love, is a wiſh ſo ſimple and ſo natural! Ah! when your will directs me, I ſacrifice nothing to you, I gratify myſelf, I obey my real impulſe. Come back then to diſpoſe of every moment of your Pauline; ſhe has without you only uncertain inclinations; ſhe no longer acts but by routine; ſhe no longer decides but by ſuppoſition, ſaying to herſelf; *'he would approve, he would preſcribe this!'* Come back to order and reign; come back to reſtore to me the moſt pure, the moſt perfect, and the beſt appreciated happineſs."

What will the diſciples of Mary Wollſtonecraft ſay to theſe ſentiments!—Pauline is indeed, throughout, a pattern for wives and for mothers. The author, however, has brought forward her and the Counteſs de Roſmond as objects of compariſon. She has "ventured to put on a footing with perfect virtue, united to innocence, virtue ſullied by a moment of weakneſs, and purified by every thing affecting and heroic that repentance can afford." In cauſing "ſpotleſs virtue to be preferred," ſhe has drawn "the picture the moſt worthy of exerciſing the pen of the real moraliſt."

The juſtice and propriety, if not the originality, of our author's ſentiments on the organization of the oppoſite ſexes deſerve attention. In the perſon of Monſieur Du Reſnel, one of her characters, ſhe ſays:

"Reſpecting women, I have ideas which are peculiar to myſelf; I do not by any means believe that their organization is different from ours; for I do not ſee that phyſical weakneſs gives more moral delicacy, or renders the underſtanding leſs extenſive or leſs ſolid. Paſcal, Pope, and ſeveral others, with very weak phyſical conſtitutions, had genius and greatneſs of ſoul. How many a *Hercules* do we not know who is extremely fooliſh! In ſhort, if, in this enquiry, I endeavour to penetrate the intentions of the Author of the univerſe, I find that beings, equally deſtined for immortality, muſt poſſeſs in an equal degree every intellectual faculty, and that their ſouls muſt be ſimilar. Thus I attribute to education alone the real differences which we remark between men and women. To imagine that the Creator has formed beings calculated to be intimately united, and yet eſſentially diſſimilar, is a frivolous and ſuperficial idea. If man had not in himſelf all the germs of the qualities which he cheriſhes in women, he would not comprehend them, and could not be charmed by them; and if women were ſuſceptible neither of ſtrength nor greatneſs of ſoul, they would be incapable of feeling the value of every thing that is ſublime. Take away perfect equality of mind and ſoul, and you annihilate every congeniality; you deſtroy all union. In a word, the *conſort* of man ought to be enabled to underſtand him always, to counſel him

him often, and ſupply his place ſometimes. Notwithſtanding this very equitable diſtribution of the moſt precious gifts of the Creator, women, entruſted with the care of children, have ever in ſociety a deſtination different from ours. It is nature herſelf who preſcribes to them a ſedentary way of life, and who devotes them to domeſtic occupations. It is nature herſelf who excludes them from public employments, the exerciſe of which could not be blended with the duties of a mother and a nurſe. If nature had perfectly adapted their moral faculties to their ſituations, ſhe would have made women only inferior and ſubordinate beings; and this would have been, as I have already obſerved, an inconſiſtency and an injuſtice the more ſtrange, as they were abſolutely uſeleſs. The difference of ſituations and of education ſufficed for improving the qualities neceſſary to the two ſexes; thus ſtrength and energy are exalted in man, and ſweet ſenſibility in women, without the oppoſite virtues being nugatory or deſtroyed in them. Women, accuſtomed from their infancy to expreſs only by halves ſo many ſentiments, to veil ingeniouſly ſo many ideas, muſt have that quickneſs, that delicacy which characteriſes them, and which proceed from habit and long exerciſe, and not from a particular organization. This is ſo true, that this pretended difference of organization has never been remarked in women of the lower claſs coarſely brought up. This ſublime plan of ſubordination, ſituation, and equality of faculties, conſtitutes all the charm of the delightful union of the two ſexes. It gives more intereſt to that apparent weakneſs, which, far from being a humiliating inferiority, is only an affecting and generous ſacrifice. It ſets off the dignity of man, become, by love and virtue, the protector of a being equal to himſelf. Theſe ideas which ennoble empire and dependance, appear to me more juſt and more uſeful than thoſe which degrade women, in order to conſecrate the authority of man, whoſe rights, eſtabliſhed by nature, require only ſentiment and reaſon to be acknowledged and reſpected."

On the ſame ſubject, as it more immediately relates to maternal duties, ſpeaking of female writers, our author obſerves:

"I think that there exiſts between man and woman a perfect equality of organization, and of intellectual faculties; ſo I think that the latter may cultivate letters and the ſciences with full as much ſucceſs as ourſelves. Every creature being bound to fulfil his deſtination, has no right to diſpoſe of time according to his fancy, and cannot give himſelf up to his particular taſtes till he has diſcharged the duties of his ſituation. But as we ought conſtantly to prefer the occupations preſcribed by duty, to thoſe which are only the reſult of inclination, we ought therefore to take care that the latter do not become *paſſions*. It is a temerity, and a great error, to imagine that we cannot at all times maſter our paſſions. They become ſuch only through our own fault; and when we have ſuffered them to gather ſtrength and take root, it

is no longer poſſible to compound with them. We cannot moderate them; we muſt ſuddenly and irrevocably renounce them, or elſe become their ſlave. It is in this that I particularly admire the ſupreme wiſdom of the arbitrary ſovereign of our deſtinies, who gives us ſo much ſtrength againſt *growing* paſſions, and who gives *grown* paſſions ſo much power againſt us. Our weakneſs then becomes a juſt puniſhment for our imprudence; yet, in this extremity, we have ſtill remaining the reſource of a powerful effort that can emancipate us from them; but it is only by making the moſt painful ſacrifice. We muſt give up all. I have already obſerved, there is no reducing a violent paſſion to a moderate inclination; to get rid of it, we muſt have recourſe to an abſolute divorce. If man could oppoſe to great paſſions a moral force capable of modifying them, his life would be a thouſand times more tempeſtous; he would ceaſe to fear the paſſions, he would never adopt the project of renouncing them, he would even be deſirous of preſerving them for ever and the faculty of maſtering them ſeldom employed, would ſerve but to render him more culpable, by depriving him of a ſalutary terror, and prolonging to the grave his follies and his errors.

"But let us return to *authoreſſes*. From all that I have juſt ſaid, it ſeems to me, that a taſte for writing has a great inconvenience for them, as long as they are in the bloom of youth; the aſſiduous attentions required by little children, and the ſacred duties of a nurſe, joined to domeſtic duties, cannot, without much difficulty, be blended with the labours of authorſhip. Yet this is not impoſſible, when, like Pauline, a woman has great activity, much method, a plan for the day, which nothing can derange, and an incredible facility in writing. But to ſpeak only in general, it may be ſaid, that this kind of occupation by no means ſuits young mothers; it is they whom nature has charged with the attentions ſo neceſſary to early infancy; it is they who are reſponſible for every accident that may happen to thoſe feeble beings entruſted to their care. In the ſequel, tutors and maſters may ſecond and replace them; but who can ſupply the place of a mother about a young child in arms, or beginning to walk? Who can have her vigilance, her foreſight, her quick diſcernment, her conſtant aſſiduity? Pauline will not take this for a criticiſm. What mother is more attentive and more affectionate than ſhe? I know that ſhe never wrote but by the ſide of her child's cradle, when it was aſleep; yet ſhe then broke in upon her own reſt, and, if ſhe was ſuckling, would not this work be attended, phyſically, with ſome inconvenience? When children have attained the age at which the ideas begin to unfold themſelves, then it is that mothers can, with utility, cultivate literature; it ſeems to me that their firſt labours ought to be devoted to the education of their children; they know their diſpoſition, their failings; and the works which they might compoſe for them would be always, for this reaſon, infinitely more uſeful to their family than any other of the ſame kind. An authoreſs, who is a mother, is inexcuſable if

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ſhe has not written on education, and for education; the more eſpecially as morality may be preſented under ſo many different forms that governeſſes are perfectly at liberty to prefer that ſtyle of writing which ſhall pleaſe them the beſt. In the reflections and particular obſervations of a mother, there will always be found ſomething new and ingenious; and even with moderate talents, her works, in many reſpects, will be ſuperior to thoſe of the moſt celebrated authors who have not brought up children. Theſe latter preſent ſyſtems impracticable in the execution; and enlightened and affectionate mothers will propoſe things only, the utility of which has been proved to them by experience."

Madame de Genlis expatiates much at large on this ſubject; but our limits will not permit us to extend our extract any further. On Atheiſm and modern Deiſm her obſervations are particularly intereſting.

"The people muſt have a religion. The leſs remote men are from a ſtate of nature, the more they feel this want, this ſublime wiſh inſpired by hope and gratitude. Atheiſm is a monſtrous dream of civiliſed man, corrupted by pride; all the ſavages have eſtabliſhed among them religious ceremonies; to acknowledge a ſovereign power, to honour and invoke it, are ideas and actions inſeperable, when we follow only the natural light of reaſon. Idolatry, therefore, is no more than a wandering of the inſtinct which the Creator has given us; and Atheiſm, or what amounts to the ſame, *the Deiſm* of our modern philoſophers, is the moſt abſurd and moſt aſtoniſhing depravation of it. Of all ſyſtems, the moſt extravagant is, no doubt, that of Atheiſm; but the indifference and the conduct of the *deiſtical* encyclopediſts are equally incomprehenſible. Who has revealed to them that that ſupreme Being who created man, endowed him with feeling and reaſon, and gave him an immortal ſoul, was indifferent to his homages, and deaf to his prayers? That he expects nothing more from intelligent creatures, who have received from him thought and the gift of ſpeech, than from the animals deſtitute of reaſon, which he has ſubjected to his empire? What! theſe ſimple reflections do not even inſpire our Deiſts with the ſlighteſt doubt.

"*God puniſhes not, and ſtands in need of no worſhip*: they are ſure of this! Of what uſe, then, can be to me the belief of a God? What influence can it have on my intentions and my conduct? What benefit, what conſolation can I derive from it? What, then, is that that impoſſible being whom I cannot offend, on whom I cannot make an impreſſion? that diſdainful maſter who refuſes to hear me? Why has he given me the faculty of knowing that he is the eternal ſource of all perfection, if it be not to adore him? The Atheiſt is at leaſt conſiſtent; he ſays, *No worſhip, becauſe there is no God.* But to ſay, *No worſhip, although there is a God*, is both to blaſpheme and to draw a concluſion in a manner infinitely abſurd."

We regret our inability to accompany our ingenious author through a long chain of reaſoning, tending to the refutation of the dogmas and ſophiſms of Voltaire, Diderot, d'Alembert, &c. but if the curioſity of our readers be excited by the quotation which we have made, it will be fully gratified by a reference to the work itſelf.

On reviewing the mechanical and ſubordinate parts of the *Rival Mothers*, we muſt admit, that the plot is defective, the incidents are frequently ſtrained, the detail is, in many places, too prolix, and a curtailment of much extraneous matter is requiſite. The author's knowledge of the manners and cuſtoms of England, which ſhe attempt to deſcribe, is very confined and incorrect; but her opinions are liberal, and her ſentiments of the inhabitants muſt be grateful to our Engliſh readers. Madame de Genlis is, like moſt of her countrymen, an evident admirer of our Richardſon; ſhe frequently affects his manner, and a character, bearing ſome faint analogy to his Lovelace, is viſible in the back ground of the preſent piece. In point of religion and morality, this work is not merely *unexceptionable*—it is highly praiſeworthy.

ART. XIV. *Les Colons de Toutes Couleurs. The Coloniſts of all Colours; an Hiſtory of a new Eſtabliſhment on the Coaſt of Guinea.* By Mr. de Texier, Author of the Government of the Roman Republic. 3 Vols. 1798.

AT a period when we have ſo many empirics in politics, as well as in theology and medicine, we muſt not be ſurpriſed at the variety of viſionary hypotheſes which preſent themſelves to our notice. To form a code of laws, to govern a nation, are, no doubt, very ſimple matters; mere exerciſes of ingenuity, to which almoſt every ſchool-boy, in the preſent day, thinks himſelf competent. We are led to theſe remarks by the crude, heterogeneous nonſenſe which is diſplayed in theſe volumes. They exhibit a ſeries of letters from a French gentleman to his friend, containing an account of his travels and adventures on the coaſt of Guinea, where he finds one Adrian, a white man, ruling in conjunction with Zara, a black Princeſs. When the French revolution took place, this Adrian was a rich planter in the iſland of St. Domingo. The beautiful Zara, the daughter of a King, was his favourite ſlave. Fearful of his property, he reſolves to take ſhelter in Africa, in the dominions of her father, where, after having eſcaped many dangers, he effects a landing, accompanied by ſeveral other white men. On his arrival, he learns that Zara's father has been

been taken priſoner, by a neighbouring Prince, and he immediately prepares for his reſcue. His fire-arms diſconcerts the ſavages; he overcomes them, and redeems the unfortunate Monarch. Poiſon, however, had been adminiſtered to the captive; he dies, Adrian is proclaimed King, and a new code of Government is immediately eſtabliſhed. Conſidered as a mere novel, there is nothing particularly objectionable in the book; but when the author attempts to play the Legiſlator, he is truly ridiculous.

ART. XV. *Memoires d'un Famille Emigrée. Memoires of an Emigrant Family.* 3 Vols. 1798.

THE principal characters in this novel are the Marchioneſs de Clairſans, an old lady, ridiculouſly vain of the honours of anceſtry; her ſon, Theodore, a young man of a jealous, haſty, and violent diſpoſition; Bazin, a villainous jacobin of the Robeſpierreian faction; and Alix, an orphan daughter of the ſteward to the Clairſans eſtate, educated and protected by the Marchioneſs. During the infant years of Theodore and Alix, an attachment is formed between them, which is oppoſed by the Marchioneſs; and, in due time, Bazin preſents himſelf as a lover to the fair orphan. A Madamoiſelle de Valmire, a lady of rank and fortune; but in perſon, manners, and diſpoſition, the reverſe of every thing that is amiable, is alſo brought forward as a miſtreſs for Theodore. The lovers, true to their firſt paſſion, decline every overture; and after a multitude of adventures atchieved, and misfortunes incurred, during the perilous period of the revolution, urged by her confeſſor, the Marchioneſs, on her death-bed, yield conſent to their union. Virtue is rewarded in the perſons of Theodore and Alix; and vice is puniſhed in Bazen, who, on the fall of Robeſpierre, becomes a victim to the guillotine, to the death which he had plotted for his rival Theodore.

We are informed, in the preface, that it is "the intention of the author, not to enter into any political diſcuſſion, nor to manifeſt any ſpirit of party." This intention is adhered to; and whatever praiſe may be due to ſuch abſtinence he has an undoubted right to claim. But here praiſe muſt ſtop; for the fable is injudiciouſly conſtructed; the characters are, moſt of them, ridiculous; the compoſition is unequal, and in no reſpect does the work ſoar above humble mediocrity.

ART. XVI. *Azalaïs et le Gentil Aimar, &c. Azalaïs and the Gentle Aimar; a Provencal Hiſtory, tranſlated from an ancient Provencal Manuſcript.* 3 Vols. 1798.

THE following account of the original Provencal ſtory, and of the ſingular means by which it fell into the French tranſlator's hands, is given in the advertiſement prefixed to the work.

"Towards the firſt months of 1792, I was in the ſoutherly part of France, whither family affairs had called me: I lived on the borders of the Herault at the foot of the mountains of Cevennes, in a little town near Montpellier. The agreeable and romantic ſituation of my dwelling, and the natural beauty of the climate, rendered ſtill more intereſting by the approaches of ſpring, engaged me in frequent walks. I loved to viſit theſe beloved haunts of the troubadours; I thought to hear the ſolitary echoes again repeat their artleſs ſongs; and, when I climbed the ſteep hills, my eyes extended, with delight, over the fertile ſoil of the ancient Occitanie.

"That charming country, like the reſt of France, was then abandoned to the troubles inſeparable from great revolutions. The people, abuſing their power, had gone beyond the limits of true liberty. Armed with the fire-brands of vengeance, they had overrun the country, and woe to the caſtles which retained any ſigns of feudality, or whoſe maſters had irritated their implacability.

"One day, in the courſe of my accuſtomed walks, I had been conducted to the foot of one of thoſe ancient manſions; and, while conſidering, with curioſity, the ſingular ſituation, and the gothic ſtructure, I ſaw an immenſe crowd of people haſtily approaching. The deſtruction of the caſtle, which I had been examining, was reſolved on, and neither the intreaties nor the commands of the magiſtrates could reſtrain the rage of the populace.

When the firſt efforts of rage were exhauſted on the more brittle parts, it became a matter of debate to conſign to the flames the remainder of the edifice. Already the flying fires embraced the roof, when ſome one remarked, on the ſide of one of the towers, a room cut in the rock, cloſed with a narrow iron door, and, conſequently, inacceſſible to the fire. People inſtantly arrived to break it open, and they who entered, finding it was full of old papers, amuſed themſelves with throwing them from the window on the capricious rabble below. This ſport ſeemed highly gratifying. Every one ran to catch thoſe ſheets, which were blown about by the wind, and ſometimes even contended for the ſhreds. Curioſity prompted me to approach; and, by chance, I met with ſome manuſcripts heavier than the reſt, and thrown with more impetuoſity. I immediately took them home for peruſal. One of them, of conſiderable bulk, bound in parchment, with double claſps of ſilver ſeemed deſerving of more attention than the others. Its gothic writing, and the groteſque deſigns which it contained, embarraſſed me a little at firſt; but

but after ſome labour I overcame theſe obſtacles, and ſucceeded in reading it with tolerable eaſe. It amuſed me, and I reſolved, from that time, to tranſlate it into French.

"Every thing led me to think, that the author of this romance, or hiſtory, (for it is doubtful whether it be the one or the other) though he gave to this work the title of *Provencal* Hiſtory, was a native of Languedor; the idiom in which it is written is that which the peaſanty ſtill ſpeak in the environs of Nimes. I wiſhed to preſerve, in my tranſlation, the turn of ſtyle, and the intereſting *naiveté* of the original; but, after ſeveral attempts, I found it impoſſible. Either I poſſeſs not the neceſſary talent, or the French language, for want of diminutives, has not ſufficient ſimplicity to attain the delicacy of the Italians and ancient Provencals.

"I have not, therefore, ſervilely tranſlated my author, but have followed my own proper ſtyle; contenting myſelf with the preſervation of thoſe tints which more ſtrikingly diſplay the manner of the original.

"The Hiſtory of Azalais, and of the gentle Aimar, ſeems to have been compoſed about the cloſe of the thirteenth century. I have conſulted the hiſtory of thoſe times, and have found it nearly conformable in the principle events. If it be a romance, the anachroniſms in which the author has indulged himſelf are but trivial."

It is now neceſſary to ſay ſomething concerning the conſtruction of the ſtory.

Aimar, ſon of the Baron de Caſtellane, brought up in a convent, by a Monk, his father's friend, is ſolicited by the brotherhood to become a member, but refuſes, and is expoſed to their perſecution. He is delivered by a nobleman, fights for the cauſe of the Albigenſes, and, after gaining ſeveral advantages, is wounded, and left among the dead on the field of battle. A Chevalier d'Anduze preſerves and entruſts him to the care of his faithful ſervant, Sylveſter, whoſe brother is an upper domeſtic in the caſtle of the Forcalquier family.—Aimar, conveyed to the caſtle as a dead man, is reſtored by the ſkilful attentions of the beautiful Azalais; and, in the true ſpirit of chivalry, falls in love with his fair phyſician. Azalais, who is ſiſter to the Chevalier d'Anduze, and only a viſitor in the caſtle, has a handſome maid, who loves the gentle Aimar, and whoſe paſſion is gratified by him, notwithſtanding his previous engagement with Azalais. The lady diſcovers her lover's infidelity; but he, at length, obtains forgiveneſs. Another attack is made upon the conſtancy of Aimar, by the lady of the caſtle, who makes a declaration of her criminal paſſion; but his heart is now entirely in the poſſeſſion of Azalais, and he reſiſts the temptation. The Counteſs of Forcalquier, deſperately inflamed, breathes vengeance againſt the lovers, and joins

Amalric

Amalric (a noble warrior, to whom the hand of Azalais had been promiſed) againſt his rival, who had now quitted the caſtle. Accompanied by the father and brother of Azalais, Amalric comes to the manſion of Forcalquier to claim the lady. Azalais, however, reſiſts his intreaties and eſcapes from the caſtle, but is arreſted on her flight, by ſome ruffians, who force her to their abodes. Aimar, by a kind of miraculous chance, is ſhortly after conveyed to the ſame place, and finds his beloved Azalais a priſoner. Here all is marvellous. Aimar, with the aſſiſtance of a girl, who warns him of his danger, kills the leader of this lawleſs band, and eſcapes with Azalais. In their retreat they come to the gates of a convent, but Azalais alone is permitted to enter, and her lover retires to a neighbouring ſpot. In the mean time, Amalric, who is in purſuit of the handſome fugitive, arrives at the convent, and after much altercation it is determined that he ſhall fight with Aimar for the poſſeſſion of Azalais. The day arrives, the combatants enter the liſts, the fierce Amalric is defeated, and with a deſperate effort, attempts the murder of Azalais, who is ſpectator of the combat; but the blow deſtined for her is received in the boſom of the penitent Alexide, the attendant of Azalais, who had formerly been in love with Aimar. Amalric's death atones for his villainy, and the lovers are united.

The diction of this romance is pure and elegant; the imagery is beautiful; and the little flowers of poetry, which are ſcattered throughout, increaſe its value. A ſomewhat too large portion of the marvellous is almoſt the only defect in the performance.

GERMAN LITERATURE.

Tranſlated into German, and addreſſed to Mr. BOETTIGER, *to be inſerted in* WIELAND'S NEW GERMAN MERCURY.

SIR, *Belvedere, June* 1800.

I HAVE been again prevented from ſending you, ſo ſoon as I intended, ſome obſervations, to be inſerted in the *New German Mercury*, reſpecting Mr. Robiſon, of Edinburgh, &c. You have received my remarks on this ſubject in ſo candid a manner, and ſo readily offered to publiſh a vindication of a moſt reſpectable character, as induces me, moſt readily, to grant that you had no intention of being unjuſt, and that you were led into error by falſe information. If there are, in Mr. Robiſon's book, on the Illuminati, ſome erroneous ſtatements and ſome unjuſt concluſions, (which mean not to diſpute) it is greatly to be regretted, that ſome German, poſſeſſed of the neceſſary information and leiſure, did not take up the pen to correct his errors in a calm and manly manner,

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To me ſuch a conduct, as it is moſt natural, ſeems the beſt calculated to ſerve the intereſts of truth. But it would appear that the German Literati look upon this gentleman as totally unworthy of their notice, as a ſycophant, an enthuſiaſt, and almoſt a fool. I will venture, however, to aſſert, without meaning to detract from juſt merit, or to wound the ſelf-love of the Literati of this country, that the ableſt man in Germany will find, in Mr. Robiſon, an opponent equally able and honourable; an antagoniſt of whom he will have no reaſon to be aſhamed. I will even dare to add, that the candid peruſal of his book, on the Illuminati, (granting that there are in it many errors) will evidently prove this to any man poſſeſſed of any juſt notions of civil liberty, as diſtinguiſhed from the ruinous principles of anarchy. Mr. Robiſon's abilities, as a mathematician and natural philoſopher, have been long known to be of the very firſt rate; and though by bad health he was prevented, for ſeveral years, from performing his duty, as profeſſor in the Univerſity of Edinburgh, they are moſt groſsly deceived, who have concluded, from thence, that his mind has in conſequence been equally deranged. On this head, I refer to the laſt ſix volumes of the *Encyclopedia Britannica* (a work which has had an immenſe ſale in Britain and America) where the ampleſt and moſt unequivocal proofs will be found of abilities of no common kind. The numerous, extenſive, and intereſting articles to which I now refer, are indicated in the preface to that work, and were compoſed (I ſpeak from perſonal knowledge) when the profeſſor laboured under the moſt excruciating pain, when he had but few and ſhort intervals of eaſe, and when the time allotted him would have been reckoned ſcanty, even if he had been in perfect health. From a reference to the articles in queſtion, it will not be difficult to diſcover that they are the labours of a mind of the deepeſt erudition, and of the moſt comprehenſive views. Nor is his knowledge, as often happens with mathematicians, confined to mathematics and natural philoſophy; in politics, in morals, and in metaphyſics, his knowledge is conſidered as deep, extenſive, and liberal, by ſome of the beſt heads in Great Britain. As he has travelled through a great part of Europe; as he has viſited even America, and is intimately acquainted with the manners and languages of ſeveral different nations, he is not one of thoſe narrow-minded philoſophers who can ſee nothing valuable but in their own country, or in their own ſect. I have myſelf heard him, on this ſubject, give the moſt liberal and intereſting inſtructions how to avoid exhibiting, in a foreign country, the narrow partialities of our own; how beſt to profit by a view of foreign manners, and in what light a true philoſopher ought to look on the variety of manners, cuſtoms, and modes of thinking in the various nations which he viſits. In ſhort, at the ſame time that he is firmly oppoſed to the anarchic principles which have rendered France the terror of Europe, and to the daſhing philoſophy which has ſo much contributed to extend their influence, I know not, nor can I conceive a more liberal or a more enlightened man; one more independent in his principles, or more ardent in

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his love of liberty; of that veritable liberty, which is the birthright and the glory of every Britain; from the Monarch on the throne to the peasant in his cottage. If there exist in England prejudices against the German Literati, * it cannot be denied that prejudices equally violent and equally extensive exist in Germany, against the English government in particular, and in many respects against the nation in general. It is far from my intention to defend the former, when they are unjust, by thus referring to the latter. On the contrary, I desire nothing more ardently than to see if that be possible all the nations of Europe judge each other with moderation and candour. But when I observe numerous false notions and misrepresentations, with respect to England, pass currently in Germany, when I see many German journalists and writers enlist themselves (in their remarks on Great Britain and the war) in the service of the British Opposition, without seeming to possess any accurate knowledge of the nature of our government, or of the character and views of the parties which divide the kingdom, I am not surprized that many of the friends of my country have taken up contrary prejudices against those who thus seem in the spirit of party disposed to change, destroy, or at least to vilify, a constitution which is the pride of our nation, and which, whether good or bad, affects not them in the smallest degree. It is true, indeed, that prejudices

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* For our own part we are of opinion that Mr. Walker treats German Literati in general, and Mr. Boettiger in particular, with too great lenity. We are, indeed, the friends of moderation, but we think it necessary, in the present awful period, to speak the whole truth, and to treat such hasty and immoderate calumniators with all the contempt which they merit. We know that Mr. B. is a man of learning; but we have also the best reason to believe that he is either very weak or very prejudiced. A greater instance of weakness, or of prejudice, or of both combined, cannot be given than this most absurd and unwarrantable attack on Mr. Robison; for as he wished to convict him of error, or of prejudice, nay, even of folly, he should himself have been very sure of the ground on which he stood. Besides we cannot easily forget that he has been, during the whole war, and still is, the declared enemy of our country, though he occasionally endeavours to assert the contrary. We have not forgotten what he said on the victory of Lord Duncan, as recorded by Barruel, and to which he has never dared to reply. We are also assured on authority, on which we can depend, that he frequently says in his public lectures—"ay—ay—the English have plenty of gold; but they are starving for want of bread. This proud luxurious nation cannot eat gold, and is starving in the midst of her treasures." Yet this is the man whose Billingsgate calumnies are hackneyed about in the Jacobin Journals as forming a sufficient confutation of *Robison's Proofs*. To us these very calumnies form a strong collateral proof of the truth of a great part of what the Professor has asserted, and of the crazy principles of Mr. Boettiger and his coadjutors."—*Rev.*

thus

thus excited or thus kept alive, often fall on thoſe who are innocent and in every way worthy of honour and reſpect. So it has happened with reſpect to Mr. Robiſon, and ſuch alſo may have been the fate of Germans equally eſtimable. Let us, therefore, hope, that the time is faſt approaching, when the violent paſſions of the preſent period having ſubſided, candour, moderation, and mutual confidence ſhall guide the intercourſe of nations; and when in particular neither the Literati of Germany ſhall have cauſe to complain of thoſe of England, nor the literati of England of thoſe of Germany. JAMES WALKER.

TO THE EDITOR.

SIR,

IF you will inſert the following teſtimony of a German, concerning the *faſhionable* Literature of Germany, in your valuable Review, it may ſerve as an antidote for a public, which is in danger of being miſled by ſuch trafh, as the champion of the infamous Illuminati (who, by the bye, could never dare to dupe a German public concerning that ſect, as he attempts to dupe the Engliſh; the ſect being too well known in Germany, and its moſt ſecret papers ſeized and publiſhed there by authority) is endeavouring to impoſe upon us in the *German Muſeum*.—To the point: I have juſt received a letter from my brother, in Germany, who writes as follows, viz.

"If you continue to ſtudy philoſophy, it will be labour loſt.* Here, in Germany, Kant's philoſophy had ſupplanted every thing elſe; but, at preſent, thank God, the miſchief is much leſſened, owing chiefly to the labours of the old *Nicolai*, at Berlin, who expoſed that philoſophy to ridicule, and alſo wrote ſeriouſly againſt it. In *Gottingen* it could never take root; but in *Jena* it did, and as the *Literatur-Zeitung* (Gazette of Literature) was publiſhed there, that philoſophy predominated for a good while. But at preſent even the *Literatur-Zeitung* has loſt much of its authority. The beſt German critical Journal is at preſent the *Bibliothek der ſchonen Wiſſenſchaften*, (i. e. Bibliotheca ſcientiarum elegantiarum) publiſhing by *Weiſſe*, at Leipzig; next follows the *Allgemeine Deutſche Bibliothek*, (i. e. German Univerſal Library) whoſe preſent conductor is Magiſter *Erſch*, at Hambro, who has likewiſe publiſhed the *Univerſal Repertory of Literature*, for the two Quinquennia, 1785—90, and 1791—95. *Gottingen* has ſuffered two very great loſſes laſt year, the profeſſors *Gatterer* and *Lichtenberg* having died. *Kaſtner* alſo can now do but little ſervice by his lectures, having loſt his teeth, and being too profound for the young ſtudent; he alſo leaps from the moon to the Emperor of China, (i. e. from one thing to another without connection) as his writings prove. Yet I dare

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* He was at firſt taken in with Kant's Philoſophy, and a ſtrenuous ſupporter of the ſame, as I know from his former letters, and he fancies that I ſtudy the ſame without a previous knowledge of Ariſtotle's, Bacon's, Newton's Wolff's, Leibnitz's, and Erneſte's Works.

aſſert

aſſert, that you may learn more by his *writings* than from any other mathematician. There are alſo two brothers, *Schlegel*, who, a few years ago, were very promiſing *Belletriſts*, (i. e. etudiants des belles lettres) but now they produce ſuch miſtical nonſenſe, that Mr. *Von Kotzebue* could write the *hyperborean Aſs*, a dramatic *piece*, which nearly cut them up. Yet they really poſſeſs much knowledge, only ſelf-conceit keeps them enchained. But, *ſapienti ſat*. I deteſt Bonaparte as you do, and Carnot, tho' a ſcoundrel, is a conſiſtent ſcoundrel, acting up to his principles, whereas Bonaparte appears to have no ſettled character, &c."

Now, Mr. Editor, I always was of opinion, that that ephemeron, Kant's Philoſophy, would not outlive its author and be forgotten, when Bacon, Newton, Leibnitz, &c. will continue to ſtand the teſt of ages. Only I cannot bear to ſee a Calviniſt clergyman, who pretends to acquaint us with the *neweſt* German Literature, ſtand up in defence of Kant, of Illuminati, and of Jacobin Literature, without giving him a rub, and ſhewing that he meets with the merited indignation of well informed Germans, for ſuch endeavours in the cauſe of Atheiſm. If this *illuminized* miniſter of the Goſpel is duped by the Crafty, and does not know what he is about, let him "enquire after the old paths," and candidly confeſs his miſtakes; otherwiſe he will deſerve the imputation of the tenets he defends.

I have often wiſhed, that every reader knew as much about the occult Free-Maſons, Illuminati and Jacobins, as I do, *before* he falls into their ſnares; for *afterwards* it is of no avail, no more than to the devils who "believe a God and *tremble*." As a preventative, I recommend the works of *Profeſſor Robiſon* and Abbe *Barruel*, who *I know*, have ſpoken the truth, and to whoſe valuable works experienced perſons could add many volumes of proofs, if they would ſpeak out. As to *Kantiſm*, I refer you to the article *Philoſophy (critical)* in the *Supplement* to the *Edinburgh Encyclopædia Britannica*, a very valuable work in every reſpect.

You, Sir, will, I truſt, never relax in your endeavours to ſerve religion and ſociety, ever mindful of the duty you owe to God and your country. Your conſtant Reader,

Auguſt 27, 1800. ROBUR AB JUSTO.

MISCELLANIES.

EMIGRATION TO AMERICA.

IT is well known, that America was long conſidered, by many perſons, in this country as the Land of Promiſe; and this deluſive idea was induſtriouſly propagated, not only by the diſaffected here, but by emiſſaries from the United States, who were ſtationed in different parts of the Britiſh dominions, like recruiting ſerjeants, to allure the peaſantry from their ruſtic labours, and the wholeſome fare which was the fruit of thoſe labours, and induce them to *ſeek*, or, rather, to *make*, their fortunes, in America. Unhappily, the Government took no meaſures to put a ſtop to this evil

evil, which continued to increaſe for ſome years, until the eyes of the people were opened, by the return of many diſappointed adventurers, and by ſome publications which appeared calculated to repreſent America, not ſuch as the dreams of enthuſiaſts, or the declamations of knaves, had depicted her; but ſuch as ſhe really was. Theſe publications unqueſtionably did much good; though not all the good which they ought to have done; the friends of America having falſely ſtated them to be the effuſions of ſpleen, the ravings of diſappointment, or the miſrepreſentations of intereſt. This being the caſe, we conceive it will neither be unſeaſonable nor uſeleſs, to ſhew, from the plain unaffected account of an honeſt and induſtrious mechanic, who had alſo been induced, by ſuch deluſive arguments as thoſe before-mentioned, to embark for America, in ſearch of wealth, to ſhew that the picture of America, drawn by the authors of the productions to which we have adverted, was a *true* picture.—We ſhall give a literal copy of the letter, which contains this "unvarniſhed tale," as it has been delivered to us by an intelligent friend, and a true-born Engliſhman, who was of opinion that its publication might be ſerviceable to the cauſe of truth.

Copy of a Letter from T. Muſgrove, dated New-York, 25th May, 1794, to his Brother William Muſgrove, Carpenter, Hackney.

DEAR BROTHER,

WE ſailed from Falmouth the 8th of March, and we got to New York on the 27th of April, we had foul winds and very blowing weather till the 19th of April; we then got a fair wind. The 5th of April was a terrible day with us; we had ſuch heavy ſeas that it broke near all the quarter boards away on both ſides of the ſhip, waſhed the binicle and hen coops away. The ſea broke over the yard-arm, we had a great many things ſpoiled with the ſalt-water coming down the hatchways. We were frequently half-way over our ſhoes in water; had our bed quite ſpoiled with the ſalt-water, and many things broke. I cannot give you a particular account of the voyage as you deſire me, being ſo ill all the way, till about a week before we got in; I did not eat a bit of any thing for near three weeks, only took a little water-gruel and wine and water, and that I brought up immediately. I could not ſtand without holding, being ſo exhauſted with ſickneſs. My wife was very ſick about a fortnight, and it is impoſſible to tell you the trouble ſhe had with the children. Betſey was in the like manner at different times; Maria was tolerable well all the way. It is not worth while ſaying any more about the voyage, as I cannot give you a particular account of it, ſo I ſhall leave it, and tell you a little about this famous place, which you and I have heard ſo much talk of in England; the firſt, there is an embargo laid upon all veſſels; next, buſineſs was very dead; and in the next place,

that we ſhould get neither houſe or rooms to go to; this was our firſt conſolation when we came along-ſide the wharf; but however, we landed, and found Mr. Allum and Lee, we heard nothing from them to give us any ſatisfaction. They told us houſes were very ſcarce, and that was all the friendſhip we got from them, only filling us up with what a fine countr, we were come to; but pray God keep every Engliſhman from it, for the Devil a bit do I ſee any fineneſs in it; but it being on a Sunday when we arrived, we ſlept on board that night, and on Monday, we got to go to ſome people that had been here about ſix months; they had an old hut with two rooms in it, ſo we laid our bed on the floor where the man and his wife, and a woman and boy were, with all our beds on the floor; we were in this ſituation a fortnight. We at laſt got two rooms which we pay 22l. a year for; they are worſe than any in your old houſe, and they reckon them very cheap; they are to be ſure like all other things. In the firſt place, milk is 6d. per quart, and I think of the two worſe than London milk; butter is 2s. 6d. a pound; (wretched ſtuff indeed) cheeſe 1s. 2d. per pound; ſoft ſugar 1s. 3d. lump ſugar 3s. tea 8s. ſuch as 4s. in London; ſoap 1s. 2d. candles 1s. 6d. London porter 3s. a bottle; the beer which they brew here, is no better than table beer in London, is 1s. a quart, wine meaſure; veal, mutton, and lamb, I cannot compare but to the dead dogs lying about in St. George's Fields, for it is mere carrion; beef is very fine, but not to be compared to Engliſh beef. Pork is pretty good; fiſh is tolerable, but not half ſuch a variety as in London; as to garden ſtuff, I have not ſeen any worth mentioning; poultry, there is none for money at this time; there is no getting any thing out of the ſeaſon here; brandy 10s. per gallon; rum 10s. gin 8s. women's Spaniſh leather ſhoes 17s. ſuch as my wife gave Mr. Paſk 4s. 6d. a pair for; men's ſmart ſhoes 14s. and every thing in proportion; men's labour is high, carpenters, if good hands 9s. a day; bricklayers 10s.; they are a very crafty ſort of people, and they have a very great hatred againſt the Engliſh. There are great numbers of French, which they ſide with very much; they call it a country of liberty, but as for my part I ſee no liberty in it; for if a man even looks at a Frenchman, he is in danger of looſing his life. As to taxes, they begin to be oppreſt very much, and in a ſhort time, will, I think, be as bad as England. There are numbers of them wanting a war, and if it ſhould take place, they will get enough I hope. They are building a fort at a place called the Narrows; it is where the ſhipping comes in to the town, they think to keep the Engliſh fleet from coming in, but I think two ſeventy-fours would be enough for them, ſet aſide the fleet, for they are a ſet of poor devils, inſulted by every nation; ſo I do not know what they will do with the Engliſh if they ſhould come againſt them. There is a great many people going back to England again, and I would be one of the firſt if I could. There are very few comes but wiſh themſelves back again; but it is the ſame caſe with them as it is with me,

ſo

ſo we are obliged to content ourſelves as we are, but I ſtill live in hopes of returning to England ſome time or other. It will be a charity to you to make it known, that poor mechanics may not be led away by ſuch falſe reports. I think it is only the Captains that give it out for ſo famous a place, for to get paſſengers: if you ſhould hear of any coming, pray let them know what a beggarly, louſy, half-ſtarved, country it is. You may depend on what I have ſaid is true; you will not hear any praiſe it, but a parcel of mean rebels, ſuch as are obliged to leave their country. The perſon who brings this, came in the ſhip with us, and aſſiſted us very much during our ſickneſs; he ſays he will bring this to you himſelf, ſo he may ſatisfy you better, as he has ſeen more of the place than I have done, for the time he has been here. Mr. P. Bonner, of Old-Street, came cabbin paſſenger with us; he has ſent for his wife; he has been working journey work, but now he is getting into buſineſs for himſelf. I likewiſe met with Mr. King, of Stoke Newington, at a place called Brookland, at Long Iſland; it is about two miles acroſs a river from New York. I have nothing more to ſay at preſent particular. I ſhall ſend by ſome of the other ſhips in a ſhort time: I think the Ohio will ſail from England firſt, ſhe being firſt ſhip that ſailed from hence; ſhe took neither freight nor paſſengers, ſhe was ſent with one Judge Jay, concerning the war, but I can tell you nothing about that; ſo you can put a letter into the bag of the New York Coffee Houſe, with which ſhip comes firſt. Captain Browne is not going any more; it is the Chief Mate who is Captain now, his name is Captain Bowen. I have ſent to Wayling, and told him to ſend a letter to you, and put it in an outſide caſe directed to you, ſo you will take it off and ſend it to ſome of the ſhips bags, he will direct it for me at New York. I hope you and your wife and children are all well, and in a flouriſhing ſtate; we are all in tolerable good health at preſent. Pray give my reſpects to all inquiring friends. I have ſent a few lines to my mother; but pray let me know how ſhe goes on. I want ſeveral tools, but I cannot ſend for them at preſent. I am indebted to Captain Browne, one pound eighteen ſhillings, and money is very low with me. I cannot ſay any more at this time, for I am quite tired of writing. Pray let us know in particular how the children are. They are in great expectation of a war with England.

From your loving brother and ſiſter,

T. and E. MUSGROVE.

If you can conveniently ſend me a caſe of inſtruments, and a book or two of architecture, and ſome different ſorts of ſtringing, and ſome fans and ovals, with a ſcroll fit for tea-cheſts, I ſhould take it as great favour. I cannot ſend you the money at preſent, but I hope I ſhall be able when Captain Bowen returns to England; and pray let me know what they come to; and if you can,

pray give them to the Captain himſelf for me. They are all getting their arms ready as faſt as poſſible; they talk of raiſing four hundred thouſand men. They are going to take Quebec, Halifax, Nova-Scotia, and Canada, and ſeveral other places if they can, belonging to the Engliſh. (And a few ſheets of drawing paper.)

N. B. New York currency is reduced to ſterling money, by multiplying by nine and dividing by ſixteen.

TO THE EDITOR.

SIR,

AT no one period, ſince the firſt promulgation of Chriſtianity, has there been ſo great a neceſſity of able and ſound divines, as at the preſent.

The Church of England has hitherto produced many very able and very ſound divines, who have, at one time, conſented moſt willingly to ſacrifice every comfort of life, nay, even life itſelf; and who have exerted moſt laboriouſly every talent, in defence of the Goſpel, and the purity and primitive ſimplicity of our National Church; and, at other times, have moſt willingly relinquiſhed their juſt claims to pre-eminence and diſtinction, ſooner than abandon the truth, or what they had convinced themſelves was the truth. The favors of the great, and the applauſe and faſhion of the world, could not induce them to be ſilent on various ſubjects, merely becauſe offence might be given. They venerated the eſtabliſhment and offices of the Church and State. The firſt they knew to be apoſtolic, and the latter highly neceſſary to man's happineſs, and therefore of divine origin. They ſhrunk from no duty, becauſe it was either arduous or unpopular; their only conſideration was, to aſcertain the truth, and, when aſcertained, to follow her wherever ſhe led them. They ſought to know their duty, and, when known, nothing could prevent them from performing it. Such men might be neglected by the world, but for that they felt no other concern than ſuch as charity ſuggeſted.

That there are, at preſent, Mr. Editor, ſuch men in high ſtations in our Church, no one of candour and impartiality will deny; but that there is, in too many of the Clergy, too great a fear of offending, by writing or ſpeaking the truth, as they know it, on a variety of great and important ſubjects; and a too great readineſs to comply with many of the faſhionable doctrines of a thoughtleſs and intereſted world, all good men know, and deeply lament.

The ſituation of a Chriſtian Clergyman of the Church of England is too dignified in its nature, and too important in its duties, even in its loweſt offices, to require this degradation of principle, in order to obtain honor or eſteem. No earthly power can confer honor, dignity, rank, or conſequence, which can for a moment be put in competition with the eternal truths of the Goſpel.

Nothing

Nothing perhaps has more contributed to the growth of thoſe various differences on religious ſubjects (many of them ſcarcely to be called differences; ſome few of them indeed of an alarming nature) than that unwillingneſs and dread, in ſome of the Clergy of the eſtabliſhment, to give offence in their writings or diſcourſes, by laying before their readers or auditors the *whole* truth and doctrine of the great and univerſal plan of human redemption.

Theſe obſervations, Mr. Editor, aroſe in my mind from reading in your Review of September laſt, an account of the conduct of the Editor of the Britiſh Critic, towards the late venerable and excellent Mr. Jones of Nayland. A man of as great piety and charity, of as extenſive learning, and well cultivated underſtanding, of as orthodox principles in divinity, and of as ſound opinions on political ſubjects, as ever adorned the literature, or Church of Britain; but who had it not in his nature, to ſacrifice one particle of the truth, or of what he had convinced himſelf was the truth, to the projects of ambition, to the allurements of intereſt, to pleaſe or obtain the favor or patronage of the great or powerful, or to court the applauſe of the multitude. He had ſtudied well the Old and New Teſtament, as containing the only account of God's dealings with man in creation and redemption; and he had, by the bleſſing of God, his redeemer, convinced his own mind of the truths of the Chriſtian religion: he felt the infinite importance of Chriſtianity to mankind, and, actuated by the moſt exalted charity and benevolence, he devoted his time, his learning, every talent committed to him, and by his own account, in many inſtances, his comfort and quiet, to the grand and noble endeavour of convincing his fellow creatures and countrymen of the ſame eternal truths, of which himſelf felt the happy effects. His various publications upon almoſt every branch of human ſcience, at once evince the rectitude of his intentions, and the extent of his learning and knowledge of man.

In a mind ſo conſtituted as Mr. Jones's, viewing the Chriſtian religion, as the great and fundamental beginning and end of God's dealings with man, conſidering every thing in exiſtence or in idea, in the natural or ſpiritual world, more or leſs tending to confirm its truths; no wonder that what is called the Hutchinſonian doctrine ſhould meet with a favourable reception.

In ſuch men, as the author of the Catholic Doctrine of the Trinity, and his excellent friend Biſhop Horne, the Hutchinſonian doctrine no doubt produced the nobleſt fruits. In their addreſſes to the Throne of Grace it added to the holy fervour and devoutneſs of their minds; in their conduct to the world it rendered them charitable and benevolent, as it encreaſed their endeavours to convert and inform; and in their hours of ſtudy, and in their literary productions, it induced them to give the glory of all their acquiſitions and labours to God, rendering them regardleſs of pleaſing the world on ſuch matters as at all concerned religion.

Thus it was that Mr. Jones, in many of his writings, and particularly in his New Preface to his Life of Biſhop Horne, dwells conſiderabl

ſiderably on the ſubject of the Hutchinſonian doctrine. Without at all canvaſſing the merits of this doctrine, for which the writer of this, moſt humbly and truly acknowledges his inſufficiency. It gives him conſiderable pain, as a conſtant purchaſer and reader of the Britiſh Critic, from its firſt commencement, to perceive the conduct of its editor, in reviewing the new Preface; one ſhould have expected, that the ſentiments of this venerable and learned man on any ſubject, even on the ſubject of the Hutchinſonian doctrine, which ſeems to have given ſome minds ſuch great offence, would have been treated with reſpect, heard with attention, and if not convincing, controverted with fair arguments and reaſoning. Inſtead, however, of this being done, in the review of the new Preface, how great muſt be our ſurpriſe to ſee it mentioned only to be ſneered at. The able defence of the Hutchinſonian doctrine, contained in this new Preface, for the editor, even of the Britiſh Critic, dare not, cannot, call it otherwiſe; ſhould have been ſo reviewed, that the public might have ſeen what could be, and what had been ſaid, in its ſupport. The editor of the Britiſh Critic, would then have been at full liberty to have controverted his reaſoning, and by argument to have condemned (if he could) the Hutchinſonian doctrine. The editor, however, has treated this laſt publication of Mr. Jones, in a manner that I cannot heſitate to call highly offenſive to his memory.

What!!! Shall the ſentiments of ſuch a man, of ſuch great excellence, of ſuch high attainments, at ſuch a time as the cloſe of this awful century, be treated thus? Shall the laſt bequeſt, he ever made to the world, be diſmiſſed with a ſneer of the moſt contemptible kind, by that Review, of which himſelf was the firſt promoter.

Mr. Jones, as a man, might have been wrong in his ideas on this ſubject; it might have been expected, that the Monthly and Critical Reviewers, which never ſpared the author while living, ſhould thus have treated his memory when dead; but better things were ſurely to have been looked for from the Editor of the Britiſh Critic.

It is the peculiar ſituation, in which Mr. Jones ſtood, both in relation to the Britiſh Critic, and to that cauſe which the Britiſh Critic was commenced to ſupport, that it behoved its editor to have paid every reſpect and honor to Mr. Jones's memory.

The ability with which the Britiſh Critic has in general been conducted, and the high reſpectability of its editor, demand my acknowledgement. Its pages have frequently contributed to my amuſement and inſtruction; but the heartfelt veneration, in which I hold the memory of the author of the Catholic Doctrine of the Trinity, has induced me, a very inexperienced writer, to take up my pen, and beg a place for the inſertion of this letter in your Review.

If I ſhould be thought to have been too ſevere, it is owing to my veneration for Mr. Jones's memory, and alſo to the conſideration of the times in which we live.

There

There is a darkneſs gone abroad in the world, and a fearful infatuation has ſeized the minds of many. The dreadful effects of infidelity, owing to the malignity of ſome, and the lukewarmneſs of others, have woefully ſpread and are ſpreading over the world. Learning, talents of every kind, rank, riches, and power, have ſucceſſively ſacrificed their choiceſt gifts at the ſhrine of the god of this world. There is a pride of intellect, there is a want of mental diſcipline, there is a reſtleſs ſpirit of oppoſition, a want of controul, of humility, of virtue, of religion, in many of our learned men.

This country, praiſed be God, has been ably ſerved by great Statesmen; it has been defended, it has been preſerved by the valour and unanimity of its navy and army, from the deſtructive principles, the trifling manners, the cruelty and bloody revenge of that ſcourge of man, the French tyranny. It may ſtill be preſerved; but, for Heaven's ſake, let our learning, our virtue, our valour, our power, our wealth, our every thing, be united in the grand cauſe for which we contend. If the conteſt, in which we are engaged, were for the navigation of a ſea or a river, for the poſſeſſion of an iſland, or for any ſingle privilege, however valuable to us, there might be a queſtion; but when the conteſt is for every privilege we can poſſeſs as Britons, as men, and as Chriſtians, that man's heart and head are little to be envied, who will not heartily enter into the conteſt, armed with every talent he has committed to him.

Let us be Chriſtians; let us be unanimous, and the powers of Hell will aſſail us in vain. We ſhall triumph in oppoſition to the wiſhes and hoſtile exertions of every enemy, and in the humility that becomes us.

Your's, &c.

Lincoln's Inn, October 13, 1800. JUVENIS.

TO THE EDITOR.

SIR,

I NEVER in my life read a letter, that better deſerved attention at this truly awful criſis, than the one ſigned by an "Honeſt Briton" in your laſt Appendix to Vol. VI. of your valuable Review. To the writer of that letter I take leave, through the medium of your publication, to make this acknowledgement of my thankfulneſs, and to expreſs my wiſh that his letter may meet with the attention it ſo highly merits; and I particularly recommend it to the peruſal and ſerious conſideration of the editor of the blaſphemous Chronicle.

I call this paper blaſphemous, Mr. Editor, becauſe its conductor, not poſſeſſing talents or courage, ſufficient to avow and ſupport by argumentation his infidelity, takes every opportunity which his paper affords him, in ſhort paragraphs, to ridicule the Saviour of the world, and to aſperſe with witticiſms and jokes the great

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plan of man's redemption, which he cannot contemplate himſelf; nor is he willing that his readers ſhould have more enlarged notions of it than his own; of what he is himſelf ignorant, he would have others equally ſo; and actuated by a malignity, peculiar to himſelf, he would deny others that good, which he perverſely rejects; the comforts of the Chriſtian religion, and the pleaſures of devotion he cannot feel, and therefore he would baniſh them from the world. In this, doing his utmoſt to promote the infernal views of the German Illuminati. If the members of oppoſition, the avowed patrons of the Morning Chronicle, think with its conductor on religious, as well as political, ſubjects, it is an additional and an infinitely weighty reaſon, why every Chriſtian, and every friend to our Government, in Church and State, ſhould ſtrenuouſly reſiſt ſuch men ever coming into power, as ſervants of the Crown.

Well was it ſaid, by the wiſe and unknown author of the Purſuits of Literature, that upon literature, well or ill conducted, depended the very ſalvation of this country. If this be ſo, Mr. Editor, of what infinite importance is it, that the productions, exhibited on our Theatres, ſhould be narrowly and critically examined by men of ſufficient learning and ſound religion.

The number of ill informed perſons, and the number of our youth who frequent theſe places of public amuſement, are ſurely ſufficient conſiderations to induce thoſe, who have the means, to adopt ſome meaſures, which, in this reſpect, may prevent the encouragement of vice, and the diſſemination of erroneous and wicked principles.

At this momentous period of the world, when every calamity is to be dreaded, which can be brought upon this happy country by the ſucceſsful wickedneſs and profligate talents of her foreign and domeſtic enemies, inſtigated by the deepeſt malignity and cunning of which the human mind is capable, there exiſts not a conſideration, which ſo much engages, and which ſo much deſerves, the attention of good men as the education of our youth. Upon that, depend intereſts of the very laſt importance, which, in every way, affect us, as individuals and as a nation. On this ſubject I may ſome day take the liberty of troubling you more at large, and of communicating ſome facts, with regard to public ſchools, which demand attention.

To return to the Theatres, little obſervation will evince that they require the attention of able and good men. The flimſy nonſenſe (to ſay the leaſt of it) of moſt of our own play writers has been ſucceeded by a deluge of German errors, German inconſiſtencies, German polities, and German blaſphemies: no trifling evils have been done to this country by this importation and acting of German plays; and the applauſe beſtowed upon the repeated performances of theſe miſerable productions, is at once a lamentable proof of our depravity in taſte, ſenſe, and virtue; and when it is conſidered, that one of theſe German productions (I mean Pizarro) has employed ſo many tranſlators, has been ſo often performed

formed with the greateſt applauſe, has exerciſed the talents of a Britiſh Senator, and has run through ſo many editions in the preſs, what can be thought of our progreſs in taſte, ſenſe, or virtue?

That the immortal bard of Britain ſhould give place, on our Theatres, to the mad effuſions of ſuch diſtempered heads as Kotzebue, Schiller, &c. &c. is a moſt mortifying reflection to every Briton, capable of appreciating the merits of literary productions; and I heſitate not to pronounce this play of Pizarro, one of the worſt ſpecimens of German literature itſelf; and, at the ſame time, I cannot heſitate to pronounce Mr. Sheridan an enemy to learning, and the beſt intereſts of his country, in ſacrificing ſo much to temporary applauſe, and temporary gain, in exerting his talents to ſo bad a purpoſe as garniſhing a diſh, which, otherwiſe could not have ſuited the palates of his countrymen; its noxious, its poiſonous qualities, would have ſickened them from further tolerating the importation of German food.

The repeated appeals to the great and glorious God and Redeemer of the world, upon the ſlighteſt occaſions, muſt hurt the minds of good and thinking men, it proves its blaſphemous tendency. Its ſentiments, as delivered by Rolla, muſt excite the indignation of every Chriſtian, for the doctrines and morality of Peruvian Heathens, are not only mentioned with applauſe, but moſt falſely and unnaturally are even put in competition with the doctrines and morality of the Goſpel; gracious Heaven!!! is this the play that exerciſed the talents of a Britiſh Legiſlator; and commanded the applauſe of a Britiſh public?

"*Tempora mutantur, nos et mutamur in illis.*"

When plays, ſuch as this, are exhibited, it indeed becomes a ſerious queſtion how far a good Government ſhould interfere. When evils of great magnitude, the remedies to be applied muſt be in proportion.

The ſafety and preſervation of a country are its virtues; the virtues of a country are compoſed of the virtues of individuals; the virtues of individuals demand the attention of good Governments, to protect and foſter them; the virtues of individuals greatly depend, in theſe days, upon the productions of the preſs, which is a moſt powerful engine for good or bad purpoſes; when palpably exerted for the latter, the interference of Government becomes neceſſary, becauſe Government is bound in duty to protect the intereſts of its ſubjects.

That the preſs in this country has been moſt palpably exerted for the worſt of purpoſes, the German plays, and various other publications, ſufficiently evince. The Government of this land has not interfered effectually; will it never interfere effectually?

This queſtion I ſeriouſly recommend to the conſideration of Mr. Sheridan, and the other managers of our Theatres, as alſo, to the authors of blaſphemous publications, and to the editor of the Morning Chronicle, and its con-temporaries. It deſerves their attention as they regard their own intereſts. They may find that

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there is a line drawn, beyond which they will not be ſuffered to paſs.

The friends of religion, and good government, and true learning may be few, but they are united. They may be deſpiſed by the profligate world, but they will be ſupported. Their cauſe may be threatened and endangered by the perverſeneſs of men, but it will finally triumph by the aſſiſtance of God.

That cauſe, which has had the glory of God and the good of man for its object, has ever ultimately triumphed. That cauſe, which has had the extenſion of the dominions of the Prince of Darkneſs for its object, and, in purſuit of ſuch object, has ſcrupled not to violate every law of God, and the laws and perſons of men, may have triumphed for a moment, but it has only triumphed to receive the greater fall.

Thoſe, who moſt ſhamefully accuſtom themſelves to rejoice at, and admire, the ſucceſsful profligacy of the French Conſul and his tyranny, would do well to acknowledge the truth of this, and conduct themſelves accordingly.

Buonaparte, the idol of the Infidel and the traitor, may trample upon the liberties of France; Buonaparte may trample upon the liberties of Europe; Buonaparte may become the tyrant of the world, but he cannot deſtroy the truth: and he ſhall not ſilence, but with death, the voice that utters it, at leaſt, that of, Mr. Editor,

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I HAVE read the book entitled as above, &c. &c. In judging of the merits of their performance, it is neceſſary, in the firſt place to examine ſome of the principles of the *eſtabliſhed Church of England*, and compare them with the *doctrines of Jeſus and his Apoſtles*; and then, to ſee how far the principles profeſſed by the ſociety of Friends, and other ſocieties, juſtifiable, in the *differences* they have aſſumed *on certain points* of the *ſame doctrines*. In doing this, I have no intention of entering into religious controverſy, nor of ſeeking for aid from the writings of any learned men whatever; I ſhall be guided by the Scriptures themſelves.—

1ſt. *On inſpiration.*—I find we both agree that it is a *Divine gift*, and that it makes known what *could not have been known* by any common powers of the human underſtanding; but herein we differ as follows: the *inſpiration of the Prophets and Apoſtles*, not only filled them with perfections as to the *matter* of which they either ſpoke

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real body and blood of our Lord; but by the word "*ſacrament*," mean the myſtery, the type, the figure, the ſymbol, the commemoration thereof. Now the Society of Friends conſider *forms* as obſtructions to pure worſhip, which *divert the attention* from the *ſecret influence of the holy one*; it is evident, however, *that our Saviour thought differently*, in his ceremonial of the laſt ſupper, for he therein *eſtabliſhed a form* not ſo likely to *divert* as to *attract* the mind.

3d. *Baptiſm with water* is another ſubject, wherein the Church of England does but follow the primitive rules of Chriſt's practiſe; for *he himſelf*, by ſubmitting to the *baptiſm of John, ſanctified that ceremony* as an *initiation* to the *true religion*, and as a *preparation* to his holy communion: elſe, *for what purpoſe* was the baptiſm of water uſed by John? Does the Society of Friends look on it only *as a mockery?* Now, *I believe* that the *ordained Clergy* of the Eſtabliſhed Church, have *the power of baptizing* (in the fulleſt ſenſe of the word) by the *type* or *ſymbol* of *ſprinkling with water*; and that *that power* (amongſt others) has been *tranſmitted to them*, and is *tranſmiſſible from them to others*, in the ſame manner as are other divine gifts that have been handed down to us by Chriſt, through the Apoſtles, Saints, Biſhops, and others, holy men: *if our Saviour* thought the baptiſm by water *neceſſary*, I ſee not *any reaſon* to *depart from it*, that *can compenſate* for the internal ſatisfaction of *following his Divine example*; and really, in all diſputed points of the ceremonials and forms of religion, my conſcience dictates, that *it is ſafer to abide by ſo unexceptionable an example*, as nearly as I can, from the inſtructions of Scripture, *than to be guided by the interpretations of ſectaries of any deſcription*.

4th. *Tythes* is a ſubject of ſuch general altercation, that it is hard to ſpeak on it, without giving offence to ſome party or other; I ſhall therefore only remark at preſent, that men who devote themſelves to the miniſtry of the Goſpel (and conſequently give up all worldly purſuits) are certainly entitled to reſpect, protection, and ſuitable ſupport, to the dignity of their holy office; (an office which ſurpaſſes all others.) Such men, ſo protected, maintained, and reſpected, are rendered the moſt capable of any deſcription of men whatever, to pay due attention to the ſtudy of Divinity, and to execute the duties committed to their charge, in a pious and Chriſtian like manner: however the word "*tythes*" may be *altered*, its *meaning is the ſame*, with regard to the *ſupport of religious inſtructors, or devout perſons of all perſuaſions*, and ſo it *ever has been* from the time of *Chriſt himſelf* in the *New* Teſtament, and of *Moſes in* the Old. *Such perſons muſt be ſupported*, or they muſt *beg*; it is ſo with *the Society of Friends*; and if *that* is *praiſe-worthy*, how much *more ſo* is it not, when *a whole nation unites in the payment of a regular fund* for their preachers!

Theſe four points are the moſt conſiderable, on which *the Society* differs from the *Eſtabliſhed Church*. The "*juſtification*" allowed by the meeting for ſufferings, to be printed by Friend *Bevan*, in his "Summary," ought rather to be called an "*Expoſition*," for although the *moral* and *internal* regulations *of the Society* are very creditable

ditable to it, yet there is *one radical error* in the inſtitution, which from its nature admits not of a cure; and that is, *it cannot defend itſelf or its property; but muſt owe its very exiſtence* to *thoſe laws*, and *that power, of which the Church is the corner-ſtone.*

As you have ſo candidly favoured me with Bevan's ſentiments, I ſhould not act *fairly* were *I to be ſilent* on the *articles of our faith*; I ſhall touch *only* on the moſt *prominent*; not wiſhing to take up too much of your time, or to be thought deſirous of ſhaking the tenets in which you have been educated, and to which (I can ſay, without laviſhing empty praiſe) you are ſo worthy and ſo bright an ornament.

The Church of Chriſt was meant to be "*as a city founded on a hill*;" and in this diſtinguiſhed point of view it was taught by the Diſciples over various countries, and from them, extended over the world, in every direction: differences aroſe however in proceſs of time, but not till ſeveral ages had elapſed. *The Papal Supremacy* filled the earth with contention, and *many* threw off all ſubordination, following the artful doctrine of deſigning men, and forgetting, in their unhappy enthuſiaſm, the ſpiritual authority of the *real Chriſtian rulers of the Church*: for, whatever *infallibility the Popes* might have aſſumed, *the head of the Chriſtian faith* was in Heaven, and *his power* was delegated to *his apoſtolic Miniſtry, and their deſcendants or ſucceſſors alone*, then preaching the Goſpel in various kingdoms and nations. To know *where this delegated power then reſted*, is no trivial matter; and we muſt underſtand *by what ſucceſſion or tranſmiſſion* it is come *to us*; and how it has been *preſerved*. Nobody will deny that *the Apoſtles* received their Divine miſſion *from Chriſt*; then let us proceed to a little cloſer examination of their *powers*.

The *Church of Chriſt* was a *regular ſociety*, with *rules* for its own *preſervation* and *enlargement*: man cannot claim authority over his fellow creature merely as a man; for all *rule* and *order* are *from above* (whether in *Church* or *State*,) and therefore, the *power* of *appointing teachers and governors* in Chriſt's Church, having been *delegated to the Apoſtles* in the firſt inſtance, let us ſee *to whom it deſcended* after them; and I think, no reaſonable perſon will be hardy enough to queſtion *the validity of authority thus derived*; and *if the authority is admitted*, then the *divine gifts* which form *the very eſſence and baſis* of that apoſtolic authority, follow of courſe.

The *form of the Chriſtian Church*, hiſtory declares to be after the *plan laid down by the Apoſtles themſelves*; there is a *Biſhop* or Governor (anſwering to the High Prieſt) there are Preſbyters or *Prieſts*, *Deacons*, (correſponding to the Levites, under the law;) and ſo from the *higheſt* to the *loweſt office*, each in his proper ſtation; and ſuch *continues to be the conſtitution of the Church*, to this day. The *Divine commiſſion* of its Miniſters has been *received from the Biſhops*, for many ſucceſſive generations; and they (the *Biſhops*) received it *from the Apoſtles*; ſo that it is *undeniably a branch of that commiſſion* which *came from Heaven* with our Redeem-

er; which *be left* with *the rulers of his Church*; and which no human force can *eradicate*, nor human underſtanding *ſubvert*: by virtue of which *divine power, they* are *authorized* to *claim ſpiritual ſubmiſſion from*, and to *teach the "word" to*, all men; I ſay *they*, and they *only*, who are *Officers or Miniſters* of that Eſtabliſhed Church.

This may ſeem *a bold aſſertion*, but it is nevertheleſs *true*; and I think it incumbent on me, having proceeded ſo far, to ſhew that it is *much more bold* (in this ſenſe of the word) for men *to depart from the original faith*, and *preſume to preach God's word* according to their vain and *unauthorized doctrines*. This brings me to the conſideration of *ſchiſm*; a word, which (whatever confuſed ideas may be annexed to it) I find to be clearly derived from an ancient expreſſion, ſignifying "*to diſjoin*, to *ſeparate*;" of courſe it muſt allude to ſome thing *capable* of being diſjoined or ſeparated. Now, St. Paul ſtyles the Church, "*the Body of Chriſt*;" of courſe the term *ſchiſm* implies (with reſpect to it) a *diviſion from*, a want of *obedience to*, the eſtabliſhment; *a ſeparation from* its communion; a *departure from* its divine inſtitutes; which originally commanded *a general union of worſhip* as well as mind; *(according to the model of the Apoſtles)* in *doctrines*, in *form* (ſuch as *breaking of bread)* and in "*prayer together*." I therefore maintain, that to follow any *other* mode of worſhip *than* the Eſtabliſhed Religion, which is *proved* to be received from *Chriſt and his Apoſtles*, is what conſtitutes the *ſin of ſchiſm*: in plain terms, "*a violation of the order of Chriſtianity*," and a "*direct diſobedience to its heavenly founder*."

Now, having aſſerted that *our Eſtabliſhed Church* is the ſame *eſſentially* that it was at firſt in the Apoſtle's time, I defy any perſon to prove *when*, or *by what authority*, it has undergone *any change* in *its principles*; and until *that* is proved to demonſtration, all the ſubterfuges in the world cannot diminiſh *the ſin of ſeceſſion* (or ſchiſm;) for it *muſt be* the ſame ſin *now* that it was *then*: and if ſo much was ſaid by the Fathers of the Church *againſt it*, warning *inferiors* againſt *departing from*, or *differing with their heads*, or *Biſhops*; what would they have ſaid *now*, when *many ſects* have ariſen, who *pretend to adminiſter* the doctrine of Chriſt, with no other *commiſſion* or *authority* reſpecting holy things, than what they have *fabricated in their own weak underſtandings*. Sects which perſiſt in enticing the multitude after them, and in raiſing as many different opinions of the *one only faith*, as there are *paſſions* to indulge, or *deſigns* to gratify.

I ſaid, I would examine how far the principles, profeſſed by the *Society of Friends*, (and other Societies) are juſtifiable in the difference they have aſſumed on certain points of the doctrine of Chriſt and his Eſtabliſhed Church; but I ſhall conclude for the preſent, with *remarks* on Diſſenters of all deſcriptions, for the diſcuſſion would lead me into that which I wiſh to avoid—*religious controverſy*. I therefore leave the *hard taſk* of "*juſtification*," to others who may diſcover *more weight* in the *ravings* of their firſt founders, (of men who were as ignorant at *laſt* as at *firſt*, notwithſtanding their preſumed inſpiration from the Lord; therefore I have ſaid "*ravings*,")

ings,") than in *that holy inſtitution* which had been ſanctioned by *ſixteen centuries of exiſtence* before theſe men aroſe.

Doubtleſs, the infinite mercy of God will take compaſſion on the *erroneous thoughts* of our hearts; nor condemn thoſe *who ſeek him*, (although by a different road from *that* he has pointed out to be *the way.)* In *this hope* I ſincerely pray that *ye may be juſtified!* By what I have written, I have endeavoured to *inſtruct*, not to *offend*; and ſo I freely tender it to your conſideration, having received much comfortable inſtruction myſelf, from the enquiries into which this has led me; let not then, difference of opinion leſſen the friendſhip that is between us.

From your friend and Well-wiſher.

19th March, 1800. G. T.

TO THE EDITOR.

SIR,

AS a body the Calviniſtic Diſſenters have been proved deeply tinged with democracy in your reſpectable publication. The leading circumſtances adduced againſt them were, if I recollect right, "that they were only too generally the ſupporters of the democratic candidates at the laſt election; and that they have as generally united with the profeſſed democrats in the diviſon which took place with reſpect to politics, in our circulating libraries:" and I conſider as another ſtriking proof of the fact, the opinion formed upon this ſubject, by the candid men, of principles oppoſite to thoſe of democracy, wherever I go. Several collateral circumſtances of a ſtrong complexion have likewiſe been adduced to ſtrengthen theſe leading traits in the evidence againſt them, to which many others might have been added. The liberty taken, upon one of their public mock ſolemnities, at Bingley, lately noticed in a provincial paper in the county of York, for which the culprit was with great propriety called to an account by a neighbouring Magiſtrate, whoſe ears were rudely aſſailed by an attack as virulent as it was illiberal and impertinent upon lawn ſleeves; and the very reverend wearers of them have furniſhed us with another inſtance of this nature. Even the brethern themſelves acknowledged that brother C.'s indiſcretion in this inſtance merited the ſeverest animadverſions, not however, for the *treaſon* which lodged at the bottom of it; but becauſe he *launched out* a little further than the *limits preſcribed* by the *weakneſs* of the party and *diffidence* of ſome of their *more pious abettors*. It is too worthy of remark, that one of theſe *choſen* brothers (the epithet when *ſeriouſly* applied to ſuch an object, ſavours of blaſphemy) condeſcending upon ſome occaſion, ſince the commencement of our preſent troubles, to attend divine ſervice in the Eſtabliſhed Church, had the opportunity, for once, of hearing what the principles of a truly pious and loyal Chriſtian are. How might we expect this Diſſenter to expreſs his *attachment* to the *Houſe* of Hanover, upon ſuch an opportunity as this afforded? Why Sir, this candid charitable man elected, as his own

spiritual pride has repeatedly insinuated him to be, by omniscient wisdom unto eternal life, could not refrain from indulging himself in *invectives* against the *intellect* of a clergyman, who stands, if I recollect right, the sixth of his year upon the Cambridge list of honours, and who for the past, I pretend not to look into futurity, has "even unto grey hairs" supported the respectable character of a truly pious and judicious Minister of the Church of Christ. So much for the *loyalty* and *modesty* of one of the learned pillars of that copious magazine of *elegant* and *truly classical literature*, profanely termed evangelical. It is not impossible, Sir, but this dissenter so remarkable for his *attachment* to the House of Hanover, may some times figure away as a *village preacher*; and to recommend him in this capacity, has probably his charming visage stuck up as a frontispiece in the *learned work* alluded to: it may, too, according to the insinuations of some of your correspondents, occupy a snug corner in the elect ladies toilets: but Sir, I must honestly confess, that I esteem that man not an object of contempt, but pity, who can suffer his wife to indulge these coxcomical conceits of their ghostly fathers, at the expence of decency, if not of morality; and to the utter degradation of the religion they profess. Think not that this severity arises from petulance or asperity; no, Sir, I do assure you it is the venerable indignation of a sincere man, roused into exertion by the insult offered to the meek religion of our lowly Master, in attempting to make it the *polluted vehicle* of TREASON and REBELLION. Sorry am I, to corroborate from the northern counties, the accounts you have given us of the schismatics of the south; but it is certainly to be more than suspected, notwithstanding the assertions we have heard to the contrary, that *village preaching* had its *origin* amongst the *abettors* of *democracy*; for nothing can, to my mind, be more evident, than that the conspirators have actually changed their ground: they have found the tide of opinion setting in so strongly against infidelity, that they are determined to cover their future designs under the *cant* of hypocrisy: in consequence of which the destruction of the church is now, as *parliamentary reform* was in the original scheme, both the watchword and the mask to conceal their nefarious purposes. Several harangues amongst the Calvanistic Dissenters, and the *Dissenting Methodists*, as well as a few wolves in sheeps clothing, who have most insidiously crept into the Established Church, are, it appears from good authority, completely initiated into the scheme. In consequence of this, the effects of *village preaching* have in the north, particularly in the neighbourhood of one of our quondam, or ci-devant watering places, been a shocking increase of democratic principles; and a most unwarrantable aversion in the ignorant, and misled peasants to the church by law established. This last circumstance, I affirm to be an incontrovertible fact, from which every man acquainted with it is at liberty to draw his own conclusions. I am happy, however, to assert, from my own knowledge, that amongst the description of Dissenters, upon which I have been the most severe, there are many noble instances of men, perfectly exempt

exempt from the charges that have been adduced. I only insist upon it, that as a body they are tinged with the leaven of Antinomianism, Socinianism, and democracy; and I think it unseemly in their most respectable characters, especially as some of them acknowledge the charge to be too true, to endeavour to extenuate the guilt of the criminals. They had better far shew themselves to be real Christians, by uniting their endeavours with ours, to purge out the leaven before it mars the whole lump. It is one of the best proofs, that Christianity is genuine, that it spares the failings neither of its real nor pretended friends. How can the Dissenters presumptuously expect the blessings of Heaven upon their missions abroad, so long as they are encouraging Socinianism, Antinomianism, and rebellion at home? I have yet said nothing of their *little low undermining* arts, to ruin that church, which has borne itself so mildly, and with such Christian forbearance towards them; but through the mercy of God, I will do it, if further provoked, for I am also in possession of facts upon this subject, not more creditable than those which have been already produced; and if I find them daring enough to persist in the scheme which your other correspondents have had the honour to hint at; and which I have taken the liberty thus publicly to announce, we may venture to assure them, that the time is not far distant, when a solemn appeal shall be made against their infernal practices to that Government, which has already been more than once compelled to take strong measures in defence of the interests of society, against a set of miscreants, who, destitute of patriotism and religion, would sacrifice every thing to gratify their own ambition. We now, Sir, clearly discern, through the obloquy heaped upon the barriers of the church, the wisdom which directed our ancestors to take those salutary measures which have so long secured to us the blessings of a tolerant religion; and the liberty of worshipping in the beauty of holiness. Fully am I now convinced, that the Dissenters have to thank their own folly for every restriction that lies upon them; and I, for one, am not a little grateful to them, for not waiting till what they would call complete emancipation had enabled them to do more mischief than I think them likely to do now, either in my days, or the days of my children's children.

I remain, Sir, with inexpressible gratitude, for the activity displayed by the Anti-Jacobin, against traitors of every description.

Your's most sincerely,

C. W. A.

TO THE EDITOR.

SIR,

EXCESS of business, and a delicate state of health, have prevented me from an earlier attention to your Number, for November. I concluded that your correspondent G. in defending village-preaching, was likewise taking the opportunity to exculpate the

Calvinistic Dissenters from the odium which they have generally, and, I believe, deservedly incurred by their Jacobin proceedings. After pointing out G.'s expressions, upon which this conclusion was founded, I endeavoured to dispossess him of the ground which he had taken; and which appeared to me untenable; the public, not he, must determine with what success. In this part of the kingdom the Calvinistic Dissenters certainly joined the democratic parties in our circulating libraries, and this fact is, I think, in itself, decisive; but others have likewise been adduced; one of which is almost equally important, "their supporting the democratic candidates, at the last general election;" and though nothing more was requisite, yet collateral circumstances were likewise adverted to, which considerably strengthen these two main arguments. The best information I could obtain assures me, that these two main facts were general; your readers will, however, determine this for themselves; and with them I shall readily leave the final determination of the question. I can perceive nothing like a fair or a candid answer in G.'s last, to what I have already advanced. Since, however, he yet appears to wish us to believe that the culprits are fewer than we know them to be, it will be right to notice his assertions in their order, as far, at least, as we happen to be acquainted with circumstances which confute them. Speaking of the Evangelical Magazine, he says, "my *perfect knowledge* of that publication, from its *first rise*, enables and requires me to *affirm*, that it is in *no respect inimical* to the civil or *religious establishments* of the realm." Now, Sir, I beg leave to submit to G.'s *perfect knowledge* of that publication, that it *contains an attack upon Episcopacy*: I will not insult his perfect knowledge by pointing out the pages in which it is contained; but I do submit it to the public, whether such an attack does not place him in a very aukward predicament? I beg leave to remind his *perfect knowledge* further, that after pretending to court an answer to this artful attack, the Editor refused to insert a very able one, report says two, in that most *impartial* publication. Your correspondent A. is, I presume, Sir, of the Established Church; he was therefore perfectly correct in thinking the term evangelical *profanely* applied to a publication which has attacked what he deems of *apostolic origin*. I have understood that the Socinian mode of argument consists, amidst a variety of other tricks, in telling, under a *parade of candour*, a little snug falsehood, now and then, to support a falling cause: whether our respectable correspondent G. has benefitted by the coalition against the Test Act, I leave for your readers to decide. Page 346, he says, "I have made every enquiry in my power and am confirmed in my judgment, that the divine atonement of Christ, and the divine operation of the Spirit are *universally* maintained by persons who hold religious assemblies in villages." This is a sweeping declaration, in answer to which I do positively affirm, that a Calvinistic itinerant village-preacher did no longer since, than last summer, endeavour to unsettle the faith of a person of the Established religion, in the orthodox doctrine of the Trinity: how he could do this, and yet consistently

consistently hold the doctrine of the Divine atonement, and the divine operation of the Holy Spirit I leave to your correspondent G. to explain; and if the *leaven* reach to the *core* let him *acknowledge it*. Page 347, he proceeds thus, "I see nothing in the conduct of the Baptist Minister that has any relation to politics," and then mentions Towgood's Letters, &c. &c. To which the answer is obvious. I am not under the necessity of examining all the books from which the pamphlet in question is *said* to be *an extract*; it is a stale trick with the opposite party to give weight to their opinions by attributing them to men, to whom they never in fact belonged; my business is with the pamphlet published, and now before me. The general opinion of it was, that it was intimately connected with the *politics* of the day. The Jacobins thought so, and were indefatigable in its circulation: the Loyal thought so; and what is more, I have been informed that some of the Calvanistic Dissenters not only thought so, but gave their Priest a severe lecture for his *imprudence*, which they acknowledged merited reprehension; and the foundation for all this is evident in the book itself. I have already submitted one extract from it to the public which *immediately refers* to *politics*; and I now request them maturely to examine, in all its bearings, "the first general principle of dissent," as laid down in the same page, "that no *civil Magistrate* can have any right, authority, or power, over the consciences and religon of men." Has this proposition no relation to *politics*? But, further, I confess it to be my opinion, "that no civil Magistrate can have any civil right, authority, or power, over the religion of men," is an article that cannot be admitted with safety into the creed of any good and stable government; for, wherever the religion of men, without an especial commission from God, leads them to infringe the laws, it ought assuredly to come under the cognizance of government. Our sister kingdom has recently afforded a variety of instances exactly to the point: at all events, it is clear that, in the case before us, the book had an immediate relation to *politics*; and consequently the publisher's conduct is immediately connected with this relation; but the despicable production in question is moreover asserted to be the squalid brat of a neighbouring private press, which is confined to the purposes of the Dissenters with whom we contend; and from which other books of a similar tendency, one of which is in my possession, have recently been observed to emerge. When we further remark, that some of the Minister's hearers are really the most notorious Jacobins in the neighbourhood, we must think publishing a little nasty scurrilous libel upon the Constitution in Church and State, a most singular mode of reclaiming these stray sheep to the principles of Christianity. In truth, the part of the kingdom in which these transactions have taken place, is from its population* next the metropolis in im-

* The writer calculates the three adjoining counties to contain full two millions of souls.

portance;

portance; and when we maturely consider the facts, we have mentioned, as connected with the village-preaching, we have heard of; and the effects which we know to have been produced by it, we cannot help concluding, that a scheme is in agitation, whether G. is aware of it or no, which claims the vigilance of that government, whose exertions deserve the praise of the truly honest and good. The duty of nice discrimination was however never more necessary than at present, for, to sincere religious men, I shall ever think the community at large much indebted; they are the salt of the earth; but the villainy which our Great Master has branded with his extremest hatred, is that hypocrisy, which, under the mask of religion, is seeking to execute the worst of secular purposes.

Yorkshire, Yours. &c.
January 22, 1800. W. A.

P. S. With respect to the questions proposed, it is remarkable that G. has answered them rather in an artful than satisfactory manner. The inquiry was whether *some* of the Calvinistic Dissenters had not heard from their connections in France, &c. the answer is, *the* Calvinistic Dissenters have no connections, &c. &c. This looks more like an evasion than an answer: the reason for the questions, however, was, that a Calvinist, whom I consider as a Dissenter of the most dangerous kind, publicly declared to his congregation the substance of the first question to be a fact; and his whole demeanour intimates that of the last to be no less so.

TO THE EDITOR.

SIR,

I Have perused, with pleasure, your patriotic endeavours to pervert or repress every irregularity in morals and religion, as well as politics. I am not inclined to think that the error I am going to complain of has any relationship to the unhappy spirit of the times. Yet if it were not observable, particularly among those whose religious professions are the warmest, I should have turned alarmist and precipitately said it was one of the insidious means now in use of depreciating the institutions of religion, and consequently an ally in the great *anticroisade* of modern infidelity. As far as my judgment can discern, it appears to be simply the overflowings of misguided charity, and charity ought to cover a multitude of faults but not to patronise and cherish them. Let the principle, however, be what it will, the effect is no less to be apprehended, and the appearance is not less hostile to the decency of the Christian Sabbath. A minister of the establishment, whose church was opposite to the Sunday school of the methodists, had frequent reason to complain of the disturbance, which the crouds of little Sabbath-breakers under the auspice of Sunday instruction, occasioned, while he was perfoming Divine Service, and I myself have noticed youthful stragglers

ſtragglers in the lanes and fields with ſlates, copy books, &c. (and no Bibles) at the diſtance of two miles from the place, on a day when I conceive it would be much more becoming for parents to appear at their reſpective Churches and Chapels with their children, and habituate them to pray and hear the word of God with humility and teachableneſs.

I have often ſmiled at an article of information, which the deſcriptive hiſtorian of Mancheſter and its environs has given relative to a place in this neighbourhood. The ſhewy character of the work will not lead one to expect much topographical inveſtigation. But among the few intereſting notices which he has diſtributed over his pages, he has, nevertheleſs, taken care to tell his readers that a thouſand children are ſaid to frequent a Sunday School, ſupported by the Methodiſts.

It would be injuſtice to deny the praiſe which is due to the zeal ſo thoroughly manifeſted in this inſtitution. I hope it is not unparalleled. But why ſhould they afford the gainſayer an opportunity of remarking that this zeal is not according to knowledge, but according to the elements and faſhion of the world. Open enemies religion may bear with, becauſe ſhe is then prepared for her defence; but when her own familiar friends contribute to her diſhonour, the wound is deep and deplorable.

It is painful to note a blemiſh in any place of avowed utility, which depends for ſupport, upon the good opinion of the ſerious and benevolent. The inſtitution I allude to has many intereſting claims, and I could wiſh to ſee nothing in it that merits cenſure, or may injure its permanency; for by religiouſly taking care of the youngeſt and pooreſt members of ſociety, it tends to promote the general welfare. Let it therefore ſtand clear from miſrepreſentation on the one hand, and the charge of miſmanagement on the other.

The plain deſign of the Sunday School is, to inſtruct the children of the poor, for the very important purpoſe of making them Chriſtians indeed as well as in name. And this can only be done by giving them the knowledge of Chriſtians, by enabling them to read their bibles, and by preparing them to ſerve the Lord in the ſanctuary. It is well known that in manufacturing countries the children of the poor are fully employed throughout the week. The neceſſities of the parent, and the family often require it. In many caſes parents have not the leiſure, and, in ſome, not the ability to teach their children themſelves, or procure them to be taught. But the Sunday School offers its gratuitous inſtruction in religious knowledge, to prevent (what muſt otherwiſe happen) the growth of profaneneſs among the lower claſſes.

"To the poor the Goſpel is preached"—Bleſſed privilege! But theſe glad tidings would be preached to little purpoſe, if ignorance and a total want of inſtruction obſcured the underſtanding, and ſhut up their ſouls in impenetrable darkneſs.

The Sunday School obviates all this: it prepares the way of the Lord, and makes the paths of Goſpel righteouſneſs ſtraight for the young

young and uninformed to walk in. It traces the poor child in the orderly habits of the Sabbath, and to worſhip the Lord in the beauty of holineſs. It faſhions the tongue of innocence and poverty to prayer and praiſe, and unlocks the treaſures of divine wiſdom and grace to the minds of the mean and lowly. This, at leaſt, is the deſign of the Sunday School. If, in the conduct of it, other objects are purſued, it loſes much of its merit and utility.

Chriſtians acknowledge it to be their bounden ſervice to ſanctify the Sabbath and reverence the ſanctuary. Religion will not exiſt among us long, without a ſteady obſervance of this duty. Every religious inſtitution muſt be connected with it. The Sunday School, both from name and nature, muſt inculcate it above all others, becauſe it is the practice of the leſſons which ought to be taught there. The habit of keeping the Sabbath day holy, and reverencing the ſanctuary, muſt be begun in theſe ſeminaries; otherwiſe we may have to lament a far greater increaſe of irreligion and profaneneſs under the deluſive ſanction of an improvement in knowledge.

Education upon any other principle, and of any other ſort, is a ſecular employment, and, though it aſſume the name of a Sunday School, it deſerves no patronage. All other ſchools are ſhut on the Lord's day, becauſe the laws of God and man forbid any worldly employment upon it: and if a Sunday School is open for no better purpoſes, it merits no more indulgence.

Writing and accounts are taught in ſome of them in this neighbourhood, particularly in thoſe conducted by the Methodiſts and Diſſenters. The temptation of acquiring ſo much learning at ſo cheap a rate, and with no loſs of time, is a ſeducing bait to unthinking parents, and conſequently theſe ſchools, as Dr. Aikin obſerved, are uncommonly crouded. Far be it from me to aſcribe this erroneous proceeding to ambitious or other ſiniſter views. But practices ſo foreign to the ſolemnity of the day, may beget principles unfriendly to religion in general. They, as well as we, may have to deplore the conſequences of ſuch a ſyſtematic profanation: and their *evangelical* harangues may have as little weight as our *moral* diſcourſes in reclaiming the future profligacy of their pupils. The teaching of writing and accounts can have no other reference than to a compting-houſe, and the tranſaction of worldly buſineſs. Conſider then what the effect muſt naturally be. Children are inſtructed in that which concerns not the day; they will contract an early diſreliſh for its holy exerciſes, they will feel no compunction for the abuſe of it, becauſe they have been trained up in habits of making the Lord's day common.

But it is ſaid to be a work of charity, and therefore allowable on the Lord's day. I have always underſtood charity to be a wiſh, r endeavour, to prevent and relieve diſtreſs. To viſit the ſick and needy wanting help and comfort; to take an ox or aſs out of a ditch; is a work of charity, and no miſemployment of that day. To inſtruct the ignorant in their Chriſtian profeſſion, and to purſue the preparatory labour of teaching them to read, is a work of charity

rity and no miſemployment of that day. But I know of no abſolute diſtreſs prevented or relieved by teaching poor children to write and account on that day; and with extreme concern I ſee habits recommended by it, which will not fail to make them eaſy, when hereafter they profane it by purſuing their worldly callings. I ſee a manifeſt injury done to religion by ſo irreverent a practice; for, if on that day, the ordinances of God be neglected, it is to be feared that all his other commandments will be forgotten through the week. And there is a day approaching when the miſemployment of the Sabbath will be rigidly ſcrutinized, and when other accounts than thoſe of worldly gain and loſs muſt be eternally ſettled.

I appeal therefore to all the ſincere profeſſors of Chriſtianity; can it be a fit time, when its adverſaries are labouring to extirpate it from among us, to teach the lower orders of ſociety to diſregard the firſt divine ordinance of keeping the Sabbath-day holy, which is almoſt the only barrier left to ſtop the torrent of infidelity? When a nation once Chriſtian has aboliſhed Chriſtianity, and its atheiſtical principles have been propagated here, can it be a time for us, who profeſs the pureſt religion to degrade it by acts of unneceſſary profaneneſs, and entail the miſchiefs of impiety upon the riſing generation? Can it be a time to weaken the bonds of religious obedience, which are the ſtrongeſt check upon popular profligacy and turbulence; or by worldly avocation on the day of holy reſt, withdraw the minds of the poor from thoſe conſolatory proſpects which beſt ſuſtain them in a life of difficulty and labour.

July 7th, 1800. V.

Dublin, 26th Auguſt, 1800.

WHEN an action was lately brought againſt the printer of Dr. Dnigenan's book, written in ſupport of the Britiſh Conſtitution, and of the Proteſtant faith, the proſecutor, who had written moſt vehemently in ſupport of the Catholic religion, brought into Ireland, to be produced as an evidence on the depending trial, a man named Godwin, by trade a philoſopher, who had written various tracts againſt revealed religion; who was learned in all the learning of the French Republicans, and delighted in the whoredoms of the Gentiles; who, therefore, was deemed a proper man to be produced in favour of Popery; which, if it be not *gentiliſm* is no religion at all. This philoſopher was conſigned by the affiliated ſocieties to a certain Barriſter.

The Jury who tried the cauſe, being all Chriſtians, it was not deemed prudent to produce the teſtimony of the philoſopher; query, how ſhould he be ſworn, who denies revealed religion? The philoſopher, for ſome time, like the unclean ſpirit, walked in dry places; from Mr. Curran's to Mr. Grattan's; from Ely-place to Tynnyhinch; at length he vaniſhed and was no more ſeen till a ſtrange adventure brought him again into notice.

Amongſt

Amongſt the multitude of fools and madmen, who inhabit this land of Hibernia, there is a lawyer, *poſſibly crazed from too much learning*, for certainly he has read much, and remembers all he has read; his derangement has always had a benevolent bias, always an anxious deſire to amend the State; he never aims at leſs than the ſalvation of a ſoul or of a kingdom; and to accompliſh either, he invokes the aid of Heaven or of Hell.

Somebody had told him, or he had taken it into his head, that a Society of Illuminati had juſt arrived at Dublin, from Hamburgh; that they had ſpread themſelves through the counties of Kildare, Carlow, &c. and that they were doing much miſchief. The Lawyer is a very large, athletic, powerful man; he ſeized upon an unfortunate emigrant Biſhop, whom he compelled on pain of dilaceration to dub *him* a Biſhop alſo. Thus armed from Heaven, he ſought aſſiſtance from below, and having hired three noble knaves as footmen; he, in right of his epiſcopal authority, denominated them, Belzebub, Martin, and Ignatius. Having duly inſtructed theſe ruffians, he mounted them on three excellent horſes, threw himſelf into a coach and four, and proceeded on his journey towards Kildare, in order to attack the illuminati.

Miſerable Godwin, wretched C . . . . . , little did you think as you ſat in the Nineteen-mile Houſe near Kilcullen, laying your heads, and rubbing your horns together, amicably *moteing* whether he who celebrated the concupiſcence of Mary, or he who puniſhed the incontinence of ————, was the wiſer man; whether begetting children upon his wife's niece, or preventing the abtruſion of Children begot, was the greater act of wiſdom;—when a voice loud and deep, exclaimed, follow me Martin, follow me Ignatious, follow me Belzebub; the door opened, the Lawyer and his imps entered; the miſerable Catiſs ſtand appalled. Ha! Ha! have I found you he exclaimed; you ſhall not ſpread your peſtilent doctrines here; ſeize him Belzebub, ſeize them Martin, ſeize them Ignatius. The trembling Philoſopher fell upon his knees; he declared he had been more wronged than any man in the world; that, however neceſſary it was to his intereſt, amongſt his aſſociates and diſciples, to appear an Infidel, he was really a Believer at Heart. Repeat the Creed, ſaid the Lawyer; the Philoſopher had forgotten it. Aye, and your Baptiſm likewiſe, ſaid the Lawyer, but I ſhall re-baptize you immediately.

Here we find it neceſſary, in order to manifeſt our own learning, and to puzzle the foreſight of our readers, to ſay that the Lawyer adminiſtered Baptiſm in a manner never imagined by any nation. We could ſtate the Egyptian, the Hebrew, the Greek, and the Roman ceremonies of initiation; we know the practice of Free Maſons, even to the hot poker; we know with what fluid the Hottentots *aſperge* their proſelytes; and, with what ſolid, the Deli Lama regales his devotees; but neither the Greek, the Roman, the African, the Egyptian, the Hebrew, nor the Tartar, ever imagined a liquid or a ſubſtance wherewith to ſmear their people, equal to the copious flow of the Lawyer's ſaliva. We have ſaid

that

that he is a large man, but of a large man, he has the largeſt tongue and mouth in the world; this mouth he opened wide, and having collected a large quantity of ſpittle, he compelled the Philoſopher to open his mouth alſo, and diſcharged it with a propulſive power, which ſent it beyond the *epiglotis*; then, with his two thumbs, wet with the ſame fluid, he drew upon the face of the philoſopher, certain necromantic figures, and diſmiſſed him, with a promiſe of *confirmation* provided he did not relapſe.

TO THE EDITOR.

SIR,

I Always read your Review with pleaſure. Its object is the beſt and the moſt dignified, to which man can direct his labours: the preſervation of peace and order in ſociety; and of piety and of morals, in the individuals that compoſe it. Yet I notice with ſurprize an article in your Review for the laſt month; in which you paſs a flippant and inſidious obſervation, without the cenſure, which its falſity and its blaſphemy alike deſerve.

The page, I allude to, is contained in an extract from "Townſon's Philoſophy of Mineralogy," and is to be found in page 158. He obſerves, from ſome varieties in the conformation, diſpoſition, and arrangement, in the ſtrata of our earth, that our globe, or rather its ſurface, "*is not the ſimultaneous formation of the Almighty fiat, &c. &c.*" It is true, you have printed this paſſage in italics. But ſurely, Sir, it called for an expreſſed, not merely an implied, diſapprobation! There are many curſory readers, (particularly the readers of thoſe Critics, who are the panegyriſts of Geddes) who would ſuppoſe the paſſage thus marked for their approval.

You have treated the ſame author, in a ſubſequent article (ſee P. 186) with becoming ſeverity. But, as here you have ſhewn him a careleſs, or a miſplaced lenity, permit me to expoſe the magical abſurdity, as well as the inſidious impiety of the paſſage. He aſſerts, what nobody denies, that there are many irregularities in the *ſuperficial* appearance of the earth; (for he allows p. 157, that we know nothing beneath its ſurface;) and this, ſays he, announces that our globe, is not the ſimultaneous formation of the Almighty fiat! That is to ſay, the "ſucceſſive formation and ſubſequent changes" of the ſurface, afford an argument againſt the Moſaic account of the formation of the whole! But Moſes gives an account of ſome, and thoſe not trifling, changes of its ſurface. This the writer knew: and therefore adds, "*or rather its ſurface.*" But why was "*our globe*" introduced, if the inference was not juſtified by the premiſes?

To ſuch artifices do the corrupters of the public opinion condeſcend. But let them be told that ſuch attempts are not rendered leſs wicked, though leſs miſchievous, by their impotency.

APPIUS CLAUDIUS.

Upon

Upon the recent Developement of the QUAKER CHARACTER.

TO THE EDITOR.

SIR,

I can ſcarcely believe the annals of hiſtory can furniſh an inſtance of any nation labouring under ſo complete a deception, as to the character of a part of it, as that of the Engliſh at large, for the laſt forty years, in reſpect to the people called Quakers!

The author of the Letters of Father Angeloni, it is true, made ſome laudable attempts in unmaſking this wary ſect, but to little purpoſe, as the adulatory character, given them by Voltaire and other writers, had its ſhare in allaying ſuſpicions, which would otherwiſe have been realized by a more general obſervation; beſides, to make uſe of a ſcripture phraſe, the meaſure of their iniquities was not then filled.

The fact is, that the wealth of this ſect, accumulating for ſo many years paſt, and their ſcrupulous retention of a ſimple and dove-like exterior, had ſo ſtrongly rivetted the chains of public prejudice in their favour, that if other circumſtances had not co-operated with the Anti-Jacobin Review in a recent expoſure of their *unconſtitutional* and *irreligious* tenets, it is not improbable that they would have endeavoured, at laſt, to attach *infallibility* to that *impeccability* which they would fain perſuade the world belongs to them excluſively.

I was led to make theſe reflections by the conviction of the truth, and pertinency of ſome of the remarks in your laſt Number, upon one of the new Quaker Miſſionaries. The Quaker's fondneſs for importing Miſſionaries from America is unqueſtionable; for beſides Siſter Coggeſhal, Hannah Bernard, William Savary, Thomas Scattergood, David Sands, George Dillwyn, &c. are likewiſe American preachers.

It has not been the charge of monopoly, nor, as Mr. Howard ſays, *Quakers* and *corn*, which has brought this ſect into recent notice, but, in my ideas, a monopoly of another kind, viz. a *monopoly of character*, which now renders it indiſpenſibly neceſſary to exhibit them to the nation, as they really are; therefore, from *Quakers* and *corn*, I advert to *Quakers* and *ſoup*. It has certainly been a preſumption upon John Bull's good opinion, which has emboldened them to obtrude themſelves, in various places, as our *Almoners*. Strange, indeed, that the ſubſcribers, moſtly members of the Eſtabliſhment and other Churches, could not, at leaſt, *bear a part* in the diſtribution of their own alms! but it is probable the officiouſneſs of thoſe good men wrought upon the ſubſcribers ſo far as to ſuffer them to take the trouble off their hands. The former, no doubt, being aware, that as nothing but the *drab* and the *buttonleſs hat* would be ſeen at the ſoup-houſes, the credulous people would ſuppoſe themſelves, if not entirely, yet more indebted to the Friends, than any other perſuaſion. This is a matter, however, upon which I would lay little ſtreſs, becauſe, if admitted to the fulleſt extent, it would form but a ſmall trait in their general character; and, beſides

ſides, it may be owing to their influence and activity in collecting ſubſcriptions, that the Clerkenwell ſoup-ſhop has between ſix and ſeven hundred pounds ſtill in hand, which was ſubſcribed laſt winter.

Inclined to prefer a more ſerious charge, I would not appeal to the Quaker body at large; but I would aſk the *grave* and *cautious elders*, thoſe who are in the ſecret of their Church government, whether it is not a common boaſt with them, eſpecially to thoſe whom they would *wiſh to come in by convincement*, that they are no *Sectarians*, viz. that they have all ſects among them, even *Deiſts* and *Atheiſts?*—I would alſo know whether they have not lately had a female preacher from America, a known Deiſt and admirer of Thomas Paine? And whether it is not alſo a fact, that this preacheress always carried her confeſſion in her pocket, a part of which was a poſitive denial of the ſuper-human conception of Jeſus Chriſt?

A *direct*, or an *explicit*, anſwer from one of this ſect is ſcarcely to be expected; I will, however, venture to affirm, in corroboration of what I have now hinted, that more copies of the Age of Reaſon and the Rights of Man, have been bought up by them, than by any other deſcription of perſons, aſſuming the name of Chriſtians. As, I preſume, I know this Anti-Chriſtian ſect, *au fond*, I know alſo, that there are two parties among them, viz, one, containing numbers of the people who are advocates for *ancient Quakeriſm*, and the other, the great traders, elders, &c. who are *Socinians*, *Deiſts*, *Atheiſts*, and, I may add, *Republicans* too, juſt as occaſion ſerves. The latter diſpoſition among them I infer from their general attachment to the writings and *perſon* of Thomas Paine, of which I could mention an inſtance; one of theſe *inoffenſive men*, *a leader*, *conniving* at, or *perſuading* to *force and arms*, had nearly compromiſed the *public peace*, at leaſt, that of his own pariſh. I ſhall occupy no more of your time at preſent; but as the *modern* Quaker character has ſo much of the *Jew*, the *Fanatic*, the *Infidel*, and the *Jeſuit* in its compoſition, it is poſſible I may be compelled to illuſtrate it more at large, in purſuance of my original deſign, viz. in ſome future edition of the argumentative part of the "Riſe and Diſſolution of the Infidel Societies," in which it was my former intention to prove that this ſect, by its approximation to Deiſm and Atheiſm, (and eſpecially by the recent degeneracy of its moral character) had operated more to the prejudice of the Chriſtian Religion, among the obſerving part of the public, than any extravagancies of Swedenburgeans, Myſtics, Maſons, &c. The developement of the *Corporation Spirit* of Friends, and a ſimplification of their complicated character (for which I have long been collecting materials) I cannot help conſidering as a *deſideratum in literature*, and ſhould rejoice to ſee it, even from the hand of a ſtranger.

I am, Sir,

Yours, &c.

W. HAMILTON REID.

Literary Memorial for the preſent Reign; or a Sketch of a well known Poetical Character. After the Manner of Dr. Johnſon. Originally Written in 1790.

ABOUT this time aroſe a certain rhymer, who, though he libelled the higheſt and beſt characters, took the multitude by ſurprize, and gained their applauſe by the eccentric modulation of his verſes! Upon weak minds, as well as upon debauched principles, his ſucceſs could not be doubtful; though, contrary to the practice of every former ſatiriſt, this author ever made choice of human infirmites for his themes, and applied that to the few which others had done to the many. Dazzled by popular impreſſions, which had taken hold of the paſſions of his readers, without informing the judgment, he was at length tempted to aſſay at a greater variety in his compoſitions; and now the coarſe and groteſque images that conſtituted the principal merit of his publications, gave way to attempts at the ſentimental and pathetic, which, after all, were ſo few, and had ſo little diverſification in their manner, that finding the reputation of univerſal genius too difficult to eſtabliſh, even in the hour of partiality, it was very prudently declined. It could not be ſuppoſed that an author, who only ſubſiſted upon the corruptions of human nature, could long ſurvive the wane of his ſummer-ſunſhine! He could not; the good ſenſe of the public was to be no longer ſuppreſſed; the lovers of peace, the benevolent, were no longer to be ſilenced with a ſonorous name; for the effuſions of this author, which now began to increaſe in perſonal virulence and irreligion, had loſt the charm of novelty. Their drapery, viewed with a diſpaſſionate eye, appeared nothing more than a converſation ſtyle! His rhymes wretched and ſlovenly, and the irregularity of his numbers, a flimſy covering for a want of ſkill.—Numerous imitators, alſo, ſoon proved that this mode was eaſy to any perſon of moderate abilities, who had a knack of rhyming. Many could figure in this converſation-ſtyle, while the author of it had not the leaſt affinity with any other writer of approved eminence, beyond the ſphere of low and extravagant humour. Qualities like theſe, no doubt, at length compelled ſome of the moſt acute and diſintereſted of the Reviewers, to ſpeak out; which had the ſame effect upon this author, as the contradiction of a moderate man, to a pampered and over-grown bully, who, taking the ſilence of ſome for timidity, and the forbearance of others for approbation, returns remonſtrance with the abuſe of a brothel. It is true, the unwary, who had been uſed to attend to him, liſtened, at firſt, to his rhapſodies; ſtill, the return of the uſual laugh, ſo common upon other occaſions, failed in this! The reaſon was, that the characters, at whom he now aimed the ſhafts of malignity, were too well, too generally known. Many revered their public merits, and more could atteſt their private virtues; the attempt was too daring; none who were not totally abandoned by reaſon or juſtice, though they might be diverted by the curvetting of this party-coloured Pegaſus upon a level plain, would follow the merry Andrew

drew who rode it in the leaping of a precipice. In fine, the general contempt which followed, was a confirming inſtance of the vanity of every attachment and propenſity not founded in virtue; and though a certain animal may be permitted in a houſe, ſo long as its humours are confined to a proper ſphere of action, it is certain that its faſtening upon the meaneſt of the gueſts, much more upon the heads of the family, muſt meet with that chaſtiſement or abhorrence it deſerves. Such was eventually the fate of this writer.

TO THE EDITOR.

SIR, *Teſton, October* 10, 1800.

THERE never was a moment, from the publication of your firſt number to the preſent day, when the vigilance, zeal, and activity of the friends to religion, order, and law, were more abſolutely required, from an *increaſed neceſſity* of ſuch zealous and active watchfulneſs.

From the time, that the wiſdom and energy of our Government, put a check upon the overt-acts of Republican Infidels and Jacobins, by the treaſon and ſedition bills; and, the patriotic zeal of our volunteer corps, in aid of the regulars and militia, kept blaſpheming anarchiſts in awe, they commenced their ſecret and ſubtle machinations; the ſons of darkneſs put on the form of the children of light; religion itſelf was preſſed into their ſervice; and, in every poſſible way, they have been promoting their dark deſigns. *Self-intereſt* has but too frequently introduced a falſe candor, and a dangerous moderation; candor and moderation are diſpoſitions, *when ſterling*, that adorn the character of the Chriſtian and the loyal ſubject; but when they unite our hands with thoſe men, whoſe hearts and views will never unite with the friends to the preſent order of things, nor ever ceaſe to be watchful for its overthrow, they are not *virtues* but *crimes*.

The nearer the probability of peace approaches, the greater will be our danger; and if we value our preſent bleſſings, we muſt not live inſenſible to that danger. Under ſuch circumſtances your publication may become tenfold more uſeful, and I cannot omit expreſſing my wiſh, that it may be *intirely Anti-Jacobin*.

I feel a ſatisfaction, when any man, whether from *ignorance* or *deſign*, brings into public diſcuſſion matters eſſentially connected with civil and religious proſperity; on this account I rejoice that Meſſrs. Thorn and Durant ſo fully declared their views and deſigns at the Common Hall, convened by the preſent Lord Mayor, on Friday the 3d. inſtant. I doubt not but the matter will be ſeriouſly and properly taken up, by perſons fully equal to all the difficulties of the taſk, and prove bulwarks to that edifice, it will be the nation's happineſs to defend and preſerve. The few obſervations upon that proceeding, accompanying this, you will diſpoſe of as you pleaſe, and your determination will be perfectly ſatifactory to, Sir, your conſtant reader, &c. &c.

JOHN KENNEDY.

Obſervations

Obſervations on the Proceedings of the Common-Hall, on the 3d of October, 1800.

ON reading the proceedings at Guild Hall, on Friday the 3d inſtant, I feel perſuaded that my ſentiments and ſenſations were in perfect uniſon with every calm and diſpaſſionate mind, ſincerely deſiring the peace and proſperity of the now happily united kingdoms.

The two principal ſpeakers upon that occaſion are perſonally known to me; and from the knowledge I have of their characters, religious and moral, I muſt give them full credit as to their good intentions, *as far as regards themſelves:* It is moſt probable that every one of the cauſes of the preſent dearneſs, mentioned by Mr. Thorn, have contributed in bringing the preſent very heavy preſſure on the middling and lower ranks. Amonſt theſe, one is the war in which we are engaged: It has ever appeared to me an error in thoſe who have combated this idea, whether within the walls of St. Stephen's Chapel or elſewhere, not to meet this queſtion *fairly*; it cannot, *it need not*, be denied that the ſupplying our fleets and armies, forming magazines, &c. &c. muſt unavoidably have an effect on the markets at Smithfield and in Mark-Lane, and from them it would neceſſarily extend to every part of the kingdom; the conſequence is, that we have ſome burdens to *ſuſtain*, that we ſhould not otherwiſe have known; but if, as Engliſhmen, as Chriſtians and friends to the conſtitution of the country, we with candor examine from what evils we are *preſerved*; if we look at the changes made by France in all countries, where they have obtained power; if we conſider their requiſitions upon friends and enemies; if we reflect on the miſeries from which we are ſaved, and the good preſerved to us, it will I think appear that the balance is beyond calculation in our favour, the effects of the war only, taken into our view, even our taxes included.

If indeed we are to fix and determine upon what is *good* and *evil*, according to Jacobinical and Republican creeds, I know the reſult. —"You boaſt," *they will ſay*, "of good preſerved, and evil kept at a diſtance;" but *we aſk*, "is the power of the crown diminiſhed? Is the royal prerogative abridged? Are the Teſt and Corporation Acts repealed?" To ſuch queries, and all others of the ſame import, we can *joyfully* and *happily* anſwer in the negative; I ſay *happily*, becauſe the *queſtions* ſo evidently demonſtrate the views and wiſhes of the *queriſt*, as at once to diſcover, to what, under God's gracious Providence, we owe our preſervation from French fraternity; French requiſitions; and all the horrors of a revolution upon French principles. We are left in no doubt, what ſuch men would alone conſider as reform or beneficial change; nothing would be acknowledged by them as ſuch, that left the conſtitution in church and ſtate without a radical change. To *alter* or *improve* what is capable of being *amended*, would not by ſuch men be conſidered as

any

any thing gained, but rather the reverſe; to theſe the war is indeed an evil; for by the war, that is by declining French fraternity, we have turned aſide the meditated and deeply concerted ſtroke: had not our miniſters been wiſe and firm, Monſieur Chauvelin and all his co-workers from the Continent, and amongſt ourſelves, would ſoon have undermined the noble ſtructure, the conſtitution of Great Britain, religious and civil: the decades of apoſtates would have ſuperceded the "everlaſting covenant," God hallowed the ſeventh day; the Chriſtian æra would have been aboliſhed, and, in return, we ſhould have been favoured with the enjoyment of ſuch bleſſings as are now the comfort and happineſs of the twenty-five millions of rational beings delivered from the yoke of bondage under Lewis the Sixteenth, that mild monarch, ſo baſely, ſo cruelly, ſo unjuſtly murdered in contradiction to the laws of their own enacting; to the very principles of that conſtitution they had formed and ſolemnly ſworn to obſerve and defend. Our deliverance from bleſſings of this nature and magnitude, is well known to *many*; hence the anger expreſſed on the diſmiſſal of the French Ambaſſador after his royal maſter was dethroned and impriſoned; hence the violence of their clamour againſt this *accurſed war*: no doubt but there are many who deceive themſelves with different views, and endeavour to draw concluſions in contradiction to the evidence of reaſon and facts.

In the Common Hall, convened by the Lord Mayor, in conſequence of a requiſition from ſome of the Livery, the uſual formalities being obſerved, Mr. Thorn came forward, and, in his addreſs to them, painted ſtrongly and in ſympathetic language, the extreme of miſery and diſtreſs under which many were now ſuffering; concluding with a motion to addreſs the King, humbly praying his Majeſty immediately to ſummon his Parliament, in order to take into their conſideration theſe ſufferings, and to deviſe ſuch means for their removal as to their wiſdom might ſeem meet. The motion being ſeconded, Mr. Durant followed his friend, and having confirmed the account they had juſt heard of the preſent ſufferings of the great maſs of the people, and remarked how inadequate all the means that had been adopted, had proved, propoſes, what he conſiders as effectual remedies; as a radical cure of all the evils now felt, and an effectual preventative againſt any future return: theſe remedies, are the cultivation of all waſte lands by a general incloſure bill, and a general commutation of tithes.

In all this, it is but too perceivable, that however ingenious the minds of Meſſrs. T. and D. may be allowed to be, they have unhappily become the inſtruments of promoting the deſigns of the factious: under the preſent preſſure, the motions made, muſt be *popular*; under the exigencies of the time, an addreſs to the king, to call his Parliament to London, to take into their conſideration the high price of proviſions, and deviſe means to reduce the ſame, could not fail to be acceptable to thoſe who judge only from what they feel: from the general popularity of the motions, reſolutions, &c. they are calculated to embarraſs Government, the chief and

only deſign of ſome concerned in the buſineſs, and to whom others are merely the dupes. I have too great confidence in the wiſdom, as well as the integrity of Adminiſtration, to think they will be embarraſſed by the proceeding, but this is evidently the intent of ſome men, and however honeſt and well intentioned the two principal ſpeakers might be in their own intentions and conduct; and however ignorant reſpecting the deep deſigns of others; as men of ſenſe and buſineſs, a little ſerious reflection might have taught them, what men of different principles well knew, that no valuable end or purpoſe could be anſwered, ſhould their petition be granted to its fulleſt* extent; and were there at this time no peculiar difficulties as obſtacles to their wiſhes: this is the ſeed ſeaſon, wholly engaging the farmers in providing for the next year's ſupply; time muſt afterwards be allowed for thraſhing out corn for public conſumption; very early in the year of 1801, the Parliament will meet. The journey of the Sheriffs to Weymouth muſt take up ſome time, the preſenting the petition muſt wait his Majeſty's return to London; received and granted, ſome weeks muſt elapſe before Parliament could poſſibly meet; and when met, can it be ſuppoſed that matters of ſuch importance to a nation, depending on its agriculture, manufacture, trade, and commerce, for all its conſequence and weight in the ſcale of Europe, could be inveſtigated, underſtood, and decided upon, in a day, a week, or a month? Did not many, that day in the Hall, well know that at the uſual time of meeting, the members would poſſeſs information gained from facts, and have a much clearer knowledge of the true ſtate of the country; a knowledge much more accurate as the reſult of obſervation and inquiry, *in the country*, than could be obtained from *debates in the two Houſes? Now*, they muſt neceſſarily be in a degree ignorant; it cannot *yet* be known how the markets are likely to be ſupplied; nor can they for ſome time obtain any knowledge of the proper meaſures to be purſued. This, I beg leave again to repeat, was well underſtood by many in the Hall, ſuppoſing there had been no difficulties, peculiar to the times, to prevent the Royal grant to the prayer of their petition. But the men who moved, who ſeconded, who ſupported, the motion, and voted the reſolutions, knew that there were *very great*, if not inſurmountable, difficulties in the way. The union of Great Britain and Ireland has been determined on by the Parliaments of both kingdoms. At the laſt prorogation they were informed from the Throne, that the next meeting would be that of the Imperial Parliament. Would it be proper; would it be wiſe,† prematurely to call the Parliament of

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* I mean as to the two remedies propoſed by Mr. Durant, a general incloſure, and commutation of tythes.

† His Majeſty and the Privy Council are certainly the beſt to determine upon the matter; and if the meaſure is proper and expedient, no reſolutions at Guild Hall would have been neceſſary.

England

England together for purpoſes in which it is impoſſible for them to accompliſh any good? or come to any deciſive meaſures for the benefit of the people? A reception or a refuſal of the petition, have each their difficulties—difficulties underſtood and *intended*. Hence the impropriety, and evidently the Jacobiniſm and ſeditious ſubtlety of the whole buſineſs.

It may be ſaid, that the remedies propoſed by Mr. D. as a radical cure of the evils we ſuffer, might be taken into immediate conſideration, which would have a tendency to ſatisfy the public mind: if Mr. D. thinks he has ſaid ſufficient to convey conviction to the two Houſes, of the neceſſity or expediency of adopting his *whole* plan, I venture to be of a different opinion. Mr. D. appears ſo little acquainted with the ſtate of agriculture, and the cauſes of ſcarcity and dearneſs, as to render him a mere empiric in his vaſt deſigns: we have lived about the ſame period of time in the world, and as he allows three-ſcore years muſt have obtained ſome experience, we ſtand here upon even ground; but having lived the whole of my time in the country, and in different and diſtant countries, I may probably poſſeſs ſome advantages. In our younger years, the neceſſaries of life were much below their preſent prices; we have lived to ſee thouſands and tens of thouſands of acres of waſte lands cultivated, or poor lands highly improved; certainly a very wiſe meaſure; and in our increaſed population, and the great alteration in their mode of living among all ranks, that there ſhould be a general cultivation of all waſte land, is a matter devoutly to be wiſhed: but upon what principles, or from what facts do we argue, when we conclude that this meaſure would prove ſo infallible a remedy, and inevitably bring down the price of proviſions to a reaſonable ſtandard, at all times within the reach of the manufacturer and the peaſant? Has this been the effect in any degree, produced by what has been done, and to no inconſiderable extent? On the contrary, every neceſſary of life is much dearer: what ground, then, for concluding, that Mr. D's *firſt* propoſition would effect the good he ſo confidently promiſes? Let us calmly and diſpaſſionately aſk, *why* corn, butter, cheeſe, and every article, the produce of land, or ſupported by that produce, are ſo much dearer *now* than they were *fifty years ago*, before theſe great improvements in agriculture had been made? and might not the *ſame cauſes*, produce the ſame *effects*, and the price to the conſumers (if the conſumers* are willing to give

* Some years ago (I think in the year 1787) proviſions being at an *unuſual* price, ſome gentlemen at Bath, in the latter end of the ſpring ſeaſon, formed themſelves into a committee of enquiry, to aſcertain the cauſe; amongſt thoſe to whom they applied for information, was a dairy woman; and when they aſked her *why* butter was in the month of May, in a fine favourable ſpring, at

give it) be increaſed, under all the improvements that could be made?

Very heavy* denunciations were pronounced by Mr. D. againſt monopolizers, foreſtallers, and regraters; and it is not to be doubted, but by ſuch men the public are greatly injured, and the poor very grievouſly oppreſſed. When Dr. Adam Smith wrote his Wealth of Nations, and when our Legiſlature, under the influence of his reaſonings, repealed the ſtatute laws enacted againſt ſuch crimes, no idea was entertained of the enormous capitals that would be realized by men in trade; nor of ſuch a general paper currency from country banks. From the effects of the repeal, under the present circumſtances of the country, Lord Kenyon has juſtly obſerved, "they were repealed in an evil hour." In this view it is to be regretted that ſuch capitals are realized, or that means from country banks can be ſo readily obtained, for monopoly and ſpeculation, to any amount; but while we look on, confeſs or lament the evil, let us not altogether turn our eye from the advantages that have indiſputably reſulted from it. Had we not poſſeſſed ſuch capitals, had we not within ourſelves poſſeſſed reſources to reſiſt ſuch an enemy as we have had to contend againſt; it is far from improbable that the metropolis, and every manufacturing and trading town in the kingdom, had been under French requiſitions. But under both

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the *enormous* price of *ten-pence* per pound, ſhe honeſtly replied, "gentlemen, I know no reaſon, but that the people at Bath are *willing* to give it; I ſold the ſame dairy yeſterday at Briſtol for nine-pence, becauſe the people at Briſtol would give no more." One of the gentlemen of that committee being afterwards at Tunbridge Wells, obſerved in his butcher's bill, a price charged that he knew was not given elſewhere, and when he aſked the reaſon, was told, "it was the cuſtom of the place." "*Then my mutton ſhall be ſent me from my butcher in town*;" this produced the effect, and his family was ſerved at the general price of other places. The conſumers muſt reſiſt exorbitant demands; the gentleman alluded to, from whom I received my information, was a man of very conſiderable property, but he very juſtly and humanely reaſoned, "if we who may be able to bear it, will quietly ſubmit to exorbitant demands, the inferior claſſes will feel the conſequence, and on them who have but little, muſt the weight of the burden fall." Happy would it be if every man of wealth was thus patriotic. Who but reads with indignation the accounts of the extravagant, expenſive, *ſinfully* expenſive ſuppers given by different ladies of rank and fortune in the times of extreme ſuffering among the poor! If their hearts are not hardened beyond the capacity of feeling, what muſt be their ſenſations on the conſideration of their own unchriſtian conduct! *unchriſtian* from the peculiar diſtreſs of the times.

* However humane the feelings of Mr. Durant, ſuch intemperate zeal muſt even injure any cauſe.

views, confidering the evil and the good, it is ſcarcely to be doubted, that thoſe who were the greateſt admirers of Dr. Adam Smith's arguments, will ſee, from the great change of affairs in Europe, the abſolute neceſſity of deviating from the principles he has laid down: *competition* is deſtroyed; the idea of *trade finding its own level*, is abſurd with ſuch capitals poſſeſſed by individuals or trading companies; and ſuch ready means for ſpeculation, now carried to a moſt oppreſſive height; and which, if not timely checked, will unavoidably prove deſtructive and ruinous. All is *new* in Europe, and *ſomething is rotten* in every ſtate, but ignorant political quacks poſſeſs no noſtrum to reſtore to ſoundneſs: under the *aid* they offer, you *haſten a diſſolution*. It requires the collected wiſdom of the wiſeſt men amongſt us, and the calmeſt deliberation in the exerciſe of their judgement: at the ſame time it muſt be acknowledged by every friend to humanity, by all who can ſympathize with their ſuffering fellow creatures; that unneceſſary delay ſtrengthens the evil, renders the caſe more deſperate, and the cure more difficult: but for the King to convene his Parliament at this time, to take into conſideration *a general incloſure bill*, would not very greatly expedite the buſineſs; were there no peculiar obſtacles to ſuch a meaſure, how would it tend to relieve the diſtreſs of the preſent time? And it appears to me, that they reaſon with too ſanguine an expectation, who ſuppoſe that a general incloſure bill, however deſireable a thing, would in future prevent fully all the evils we now feel.

Not of itſelf, ſays Mr. D. but Parliament is not to ſtop here; to the general cultivation of waſte lands is to be added a general commutation of tythes, and the work is perfected.

In ſome of Mr. D's leiſure hours, it is probable he has amuſed himſelf with reading the declamations, the idle *unſcriptural* declamations, of ſome of our agricultural writers. Meſſrs. Arthur Young, Middleton, &c. have, on this important ſubject, manifeſted their own ignorance, and infuſed into the minds of men, too willing to receive them, not only *falſe*, but *wicked*, principles, and ſet them on *worſe* than Quixote ſchemes for redreſſing imaginary grievances. Not one of theſe writers, nor one of their admirers appear to have given themſelves any trouble to conſider the queſtion, as to its origin, or to regard the will of him by whoſe divine authority the tythes are claimed. *Does the cultivator of the land like it?* ſeems to be the boundary of their enquiry. That it neither checks improvement in a general view, nor impoveriſhes the farmer, I can produce indiſputable evidence; I live ſurrounded on all ſides by lay impropriators, who take the tythe *in kind*, and I ſee the effect.

But a general commutation of tythes is one of Mr. D.'s *infallible* remedies for *radically* curing the evils the country now ſuffers. Conſidering tythes in a *civil* view, forgetting for a moment, that they are of *divine right*; and regarding only the *legal claim*; upon what ground does Mr. D. argue? What are the premiſes from which he draws ſuch a concluſion? Was ſuch a commutation poſſible on any principles of juſtice, (which I believe not to be poſſible)

why

why does M. D. hope it would produce the good desired? Need he be informed that the beneficed clergy are in the general so moderate, that in very many instances they do not receive *one-fourth* of their *legal* claim; very seldom indeed a moiety, and I am assured I do not deviate from the truth when I say in some instances, and those not a few, *not one-sixth*; very rarely *two-thirds*. Should the petition, to be presented to his Majesty, prove successful to the utmost wishes of its friends, and an act for a general commutation, receive the Royal assent before the Christmas recess, a general survey must be made, and an estimate of the *real value* be given, the effect of which must be, a very considerable additional burden must be laid upon the land; for still *it must pay*. *Abolition, without compensation*, is, surely, no part of Mr. D.'s plan; what he desires, I conclude, to be a general commutation upon principles of equity and justice. The present incumbent, content with a very low composition, may be a single man; a man of independent fortune, forgetful that he is in trust for his successor, who may be a man with a family, entirely dependent on the temporalities of his benefice. To commute upon the low rent or composition of the *former*, not only *indolently*, but * *unjustly* received, would be the ruin of the *latter*; hence, then, it is clear that a commutation must be upon the real value of the tythes ascertained by a survey, and this must necessarily bring an additional burden upon the land. It may be thought, and it is said, by some men, that the cultivators of land would pay this additional burden of one-half, three-fourths, or five-sixths, more willingly and chearfully, then they pay the composition *for tythe*; this I doubt; but allowing the truth of it; how would this effect a radical cure, and afford *plenty* with *cheapness*? That the farmer should immediately become willing to reduce the produce of his farm to the consumer, because the burden upon it is so greatly increased, is beyond the comprehension of my mind. That Infidels and Jacobins might be willing to pay a *larger sum* to any other character, than *that* they now pay to the ministers of religion, I can most readily believe; but that this should annihilate their love of profit; soften them down into tender pity for the poor; root out all the evils of their heart and urge them to discharge all the social duties on disinterested principles, is a proposition too

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* I have no hesitation in pronouncing it an act of injustice for a man, in trust, to consider only his own ease, without any regard to the consequences to others. It is this conduct in many of the beneficed Clergy that has been the cause of that want of harmony between Ministers and their parishioners, in many instances, and which some would ignorantly ascribe to God's own mode of providing for his ministring servants. A rich man, with no family, hath quietly taken *four* shillings, when *twelve* would have been a reasonable rent. His successor, a poor man with a family, has desired *six shillings* of his *own twelve*, and has been treated as an avaricious oppressor, &c. &c. &c.

strong

ſtrong for my faith; and I muſt with Mr. D. recur to that experience and obſervation which three-ſcore years have afforded me.

Reſpecting Mr. D's firſt remedy, a general incloſure bill, for the cultivation of all the waſte lands, I believe every man in the kingdom, who has not an intereſt in the reverſe, unites with him, as ſenſible that the benefits reſulting from the meaſure would be many and great, however they might fall ſhort of his expectations, and too remote to effect the preſent dearneſs and ſcarcity.

Againſt his ſecond propoſitions, a general commutation of tythes, *greatly as I ſhould be benefited by it,** I enter my moſt ſolemn proteſt: I conſider the deſtruction of this country ſealed, ſhould ſuch a meaſure be adopted and actually take place. But I confeſs I have no apprehenſion of ſuch an evil coming upon us; I do not believe "the meaſure of our iniquities ſo filled up," as to draw down ſo heavy a puniſhment, or to require ſuch a judicial blindneſs on our Adminiſtrators and Legiſlators. To obtain this, however, Mr. D. recommends to his friends, that day, in the Hall, to meet *again*, and *again*, and *again*; yea, even *ten times* in the enſuing winter; that theſe ſame *ten times*, the Sovereign of theſe realms, may be required to ſeat himſelf on his Throne to receive the petitions—of whom? of the Livery of London? No, but of the Korahs,† Dathons, Abirams, men inrolled, indeed, in the tribes of Iſrael, but found in rebellion againſt the God of Iſrael, and receiving from him the due reward of their deeds; who they were that day in the Hall, and what their principles, was evidenced by the great difficulty Mr. Kemble found in obtaining a hearing; the influence of the Lord Mayor, over ſuch men, is an honour I do not envy his Lordſhip.

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* Such would be the difference to me, that I cannot be ſuſpected of defending tythes upon ſelf-intereſted principles; and, I believe, nine-tenths of the Clergy would be equally benefitted, if not to a greater degree.

† The firſt *Whig Club*, of which I read, ſtands recorded in the ſixteenth chapter of the Book of Numbers, and the principles and ſpeeches of that club have ſerved as a model for all others down to the preſent time; read the Morning Chronicle accounts of what has paſſed at the Crown and Anchor, the Shakeſpear, &c. and you will find a very trifling variation. Whigs could never bear controul, or live in ſubordination. *The People*, they ſay, are the *Sovereign*; and who, but the Whig Club, ſhall "*put out their eyes, or rule over them?*" "I will not ſay, ſays the late Dr. Johnſon, "that every *Whig* is an *Infidel*, but I will ſay that every *Infidel* is a *Whig*. I, indeed, hate all Whigs, but moſt of all, a Whig in a Gown and Caſſoc," becauſe they muſt be hypocrites. Theſe conſtantly acknowledge God "the fountain of power, and the only ruler of Princes;" theſe pray for themſelves and their congregations; "that knowing whoſe choſen ſervant the King is, and whoſe authority he hath, they may honour and humbly obey him, in God, for God, and according to God's holy ordinance."

Some-

Sometimes we are properly called to "hope againſt hope," and I will ſtruggle, labour, and ſtrive to hope, that a pure religious conſcientious regard to the ſacred nature of the oath his Lordſhip had taken, as chief magiſtrate, and his real views of the matter, however miſtaken he might be, induced him to perplex the important buſineſs of the day with reviving the conteſt between his Majeſty and the Livery of London, as to time and place for receiving their petition. I repeat my confidence, that no embarraſſment will ariſe to the adminiſtration of this country from the circumſtance; but I am willing to indulge a hope, that ſo reſpectable, loyal, and patriotic a body as the Livery of London at large, will vindicate themſelves, and take ſome meaſures to teſtify to their Sovereign and fellow ſubjects their opinion of *thoſe men*, who, in the name of that body, are thus ſubtlely working, in order to embarraſs the executive power, clog the wheels of Government, and give every poſſible * advantage to the enemy at this important criſis.

For men of really honeſt intentions, to become dupes to artful and deſigning Republicans, avowedly hoſtile to the Miniſters, becauſe ſecretly in their hearts they hate him for the injury he has done to their cauſe, is much to be lamented, and I hope Mr. D. will well examine every ſubject which he intends to offer to public notice; that he will more ſeriouſly enquire into the paſt and preſent, conſidering cauſes and effects, that he may judge *ſoberly* for the *future*; in this remark, I refer principally to his firſt propoſition, a general incloſure bill. But let me ſeriouſly recommend to him, not to form his opinion reſpecting tythes from the pages of ignorant, prejudiced, ſelf-intereſted writers; or, what is worſe, from the crude opinions of thoſe men, who reject divine revelation. In a ſubject of ſuch importance, involving in it the intereſts of ſo very many perſons, and in itſelf ſo intereſting, by what authority ſhall we be ſafely guided and directed, but from the pages of divine truth? It is a book I know Mr. D. reverences, and from the word of God alone, the uncorrupt fountain of knowledge, he will learn the divine origin of tythes, and that they were paid to a Chriſtian prieſthood, under a diſpenſation of grace, two thouſand years before Chriſt was born, and above four hundred years before the promulgation of the law. They who ſuppoſe that Abraham's paying tythes to Melchizedek, was an accidental circumſtance, from which nothing is to be inferred, forget of *what importance* St. Paul has made it; his reaſonings upon it, and his deductions from it. Jacob, the

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* What could the Lord Mayor have in view when he obſerved to the Hall, that their reſolutions would not only, in ſubſtance, be in the country papers, but alſo in the *foreign prints*. This intimation of his Lordſhip's I read ſince the remarks on the firſt proceedings were written; but I ſee no reaſon to alter or retract, excepting that I may have had too large a portion of charity in my favourable opinion of ſome active perſons.

grandſon

grandſon of Abraham, well underſtood the ſacred obligation, and I would adviſe every man who may be tempted to enrich * himſelf and his heirs out of that property, the laws of God and man have given to the miniſters of religion; to read the *act* of Abraham recorded, Geneſis xiv. 18. St. Paul's *reaſonings* upon it, in the ſeventh chapter of his Epiſtle to the Hebrews; the *vow* of Jacob, Geneſis xxviii. 20. and the *declaration of God himſelf* by his prophet Malachi, iii. 8. and if they are not informed in their judgement, and regulated in their practice, "neither would they be perſuaded though one roſe from the dead."

I am far from lamenting that the ſubject has been brought forward by Mr. D. it may happily lead to an inveſtigation, that will prove of very beneficial tendency; and it is not impoſſible but it may be productive of conſequences, the very reverſe of what was intended. †

In the malignant oppoſition to adminiſtration, from Jacobins and Republicans, we have occaſionally ſeen them off their guard; pretty openly avowing their whole plan; *all* that they aim at, and deſire; and we have beheld the *infidel* expoſed to view: but there are men, profeſſing the Chriſtian faith, equally hoſtile to the preſent order of things; but who permit no more of their deſigns *to be ſeen*, than what may, at the preſent moment, gain them ſome little ground. It always appears to me a proof of *a bad cauſe*, when men will not own what they wiſh or intend; when they keep their *ultimate* views, as much out of ſight as poſſible; afraid to have the mind and purpoſe inveſtigated, leſt the light ſhould ſhine too clearly. This remark is not intended for thoſe men who tell you they would ſpeak, were they not afraid their throats would be cut under a military government; or leſt they ſhould be ſent to the ſolitary cells in Cold Bath Fields. When characters, like theſe, aſſign the cauſe of their ſilence and inactivity, we are no longer left in doubt of the importance and uſefulneſs of our volunteer corps; nor of the neceſſity of reſtricting laws: but of ſuch men I

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* This is really a religious and moral enquiry of more ſerious importance than is generally conſidered.

† It is ſtill ſaid that a plan is under conſideration for the commutation of tythes; I hope not; it may be brought forward, but it will be found too difficult to be accompliſhed. While religion, founded on divine revelation, is the religion of this country, it cannot be accompliſhed. Many would ſupport ſuch a meaſure in hopes it would be a blow at religion; many, becauſe they prefer what they moſt erroneouſly conſider as their temporal intereſt before the requirements of God; and many under that moſt miſtaken notion, that it would give the pariſhioners a greater regard for their paſtors; little do they know of the human heart who reaſon thus—God's own appointed way is the beſt way. It is a corner-ſtone, and will ſhake the whole building to the very foundation if it is meddled with.

now ſpeak not; I refer to thoſe only, to whom no other inconvenience would ariſe from an explicit and open declaration of all they deſire, than that of being *fully known*; and againſt whom, the friends of the preſent conſtitution would be put upon their guard. I wiſh to be as explicit as others, as I would they ſhould be to me; I have not a ſentiment that I need conceal or hide from public view. I avow myſelf a *Tory** upon religious principles; that is, I believe in the Divine origin of Government, *not* the Divine right † of Kings, or, *indefeaſible hereditary right*. It appears clear to me, that to deny the doctrine of *paſſive* obedience and non-reſiſtance, is to deny a moſt plainly revealed truth. When a Whig wilfully miſrepreſents this, and changes our *paſſive* into *active* obedience; he knows he does us wrong. *A Chriſtian Tory*, ‡

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* I ſtyle myſelf a *Tory*, in oppoſition to the Whig, who, at the Crown and Anchor, gives as a toaſt—*His Sovereign the People*, with three times three.

† From the very phraſe, an infidel cannot be a Tory, either of Queen Anne's times, or the preſent, upon any definition of the term.

‡ I may probably be charged with *inventing* a term. I would be underſtood to mean, perſons whoſe principles are totally diſtinct from thoſe termed Jacobins: perſons, who form all their opinions from Divine Revelation, and hold to the utmoſt extent to which it can be carried, the doctrine, of *paſſive* obedience and *non-reſiſtance*. Men, who would patiently ſuffer every penalty under the edicts of any Tyrant, rather than ſin againſt God; but whom no ſufferings could tempt to draw the ſword of rebellion in the defence of *themſelves* or their *own* cauſe. A Tory, upon theſe principles, is not required to preſerve his allegiance to a Prince on the Britiſh throne, who embraces the Popiſh faith, and would act independent of his Parliament; any more than he would regard the power and deciſions of a Houſe of Commons, aſſuming to themſelves the prerogatives of the Crown. It is King, Lords, and Commons, a Britiſh ſubject is called to obey, when obedience to them would not be a contradiction to the commands and requirements of God. Theſe principles I very early imbibed under the inſtructions of a tender and affectionate father, author of the Scriptural Aſtronomical Chronology. A ſincere Chriſtian, a zealous miniſter in the eſtabliſhed church; a loyal ſubject and a true patriot: having lived in Queen Anne's days, he took ſome pains to make me underſtand, that the acknowledging the Divine origin of Government, did not imply indefeaſible hereditary right; a doctrine in direct contradiction to the whole hiſtory of God's providence, as revealed to us in the Scriptures. Under paternal inſtruction, I learnt to diſtinguiſh *paſſive*, from *active*, obedience, and now am confirmed in every principle I was taught, having examined them myſelf, and tried them by divine truth.

would

would willingly embrace the ſtake and faggot in Smithfield, rather than pay Divine homage to an image of the Virgin Mary, although commanded *by King, Lords, and Commons*; nor would he ceaſe to offer up his ſupplications to the God of Chriſtians, the Creator, the Redeemer, and the Sanctifier of men; whatever penalty was annexed to ſuch an obedience to God, rather than to man: but under the ſufferings of any penalty in ſuch a cauſe, it would be the *Chriſtian Tory's* conſtant aim and endeavour to be able to ſay, againſt the rulers of the Lord I have done no hurt; not one ſubject has been taught by me to murmur or rebel; nor have I preached inſurrection, under *any cauſe*, as a holy duty. Let every man's principles be fairly repreſented; let every man unequivocally own what are his purpoſes and deſigns. If the war is a cauſe of the preſent diſtreſs, could more effectual meaſures be taken to retard the bleſſings of peace, than the proceedings of the Common Hall? Are they not directly calculated to raiſe the demands of the enemy? Are they not, in their very nature, ſuch, as to give the preſent rulers of France an exaggerated view of our difficulties, and to ſuppoſe that the whole nation is in ſuch a ſtate of abſolute famine, that it will be neceſſary for adminiſtration to bow in ſubmiſſion to Buonaparte, and accept of any terms he may condeſcend to offer? What effect did the Lord Mayor ſuppoſe the publication of the ſubſtance of the reſolutions of the Livery, *in the foreign prints*, would produce? The nation has to bleſs God that we have a wiſe and a firm adminiſtration, when patience will not be exhauſted by Jacobinical and republican attacks. We have difficulties to encounter; let us not deſpond under them. It is indeed to be wiſhed that all amongſt us were influenced by the precepts of the Chriſtian religion; that every man loved God with all his heart, and his neighbour as himſelf; but human laws cannot infuſe this principle into the human mind; every man looks but too cloſely to his gain from his quarter; and a premature Convention of the Parliament would not tend to counteract it. The city of London would only ſink itſelf into inſignificance, by frequent, trivial, and unneceſſary, or uſeleſs petitions. We have a patriot King, and all that is poſſible to be done, we may indulge a confidence will be attempted. A general or very numerous parochial* incloſure bills will no doubt take place; but it requires conſiderable time to reap the benefit of this. In a patient fulfillment of our duty, as Chriſtians, ſubjects, and citizens, we ſhall moſt effectually

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* It is much to be wiſhed, that there were exiſting laws for the puniſhment of the negligent and indolent farmer; thoſe who ſuffer their lands to be unproductive, for want of neceſſary attention in the cultivation. Many ſuch farmers are to be ſeen; and, in times like theſe, the injury they do themſelves is a ſin againſt the public intereſt.

leſſen

leſſen our evils, until they can be wholly removed. As Chriſtians, let us ſubmit to Divine ordinances. Tythes are a hallowed thing, and a ſerious ſcriptural conſideration of the ſubject, by the legiſlature, and properly regulating them, according to the Divine appointment, would do much more to the promoting harmony between miniſters and their pariſhoners, than any *commutation*, or even *abolition*. I conſider the moment, as a moment of importance, and I have thrown in my mite againſt Jacobinical attempts, and in defence of what I conceive to be Divine truth. I hope I have been *candid*, without abuſing the word; and *moderate*, without ſinking into *lukewarmneſs*. I avow myſelf an Anti-Jacobin in the ſtricteſt ſenſe of the word, and, as a friend to religion, order, and law.*

I remain, Sir,

Your's, with reſpectful eſteem,

I. KENNEDY.

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* Since theſe obſervations were written, his Majeſty has ſummoned his Parliament, and receiving on the Throne, the petition of the city of London, in its corporate capacity, aſſured them, that previous to their petition he had iſſued orders for the meeting of Parliament. Every proper meaſure will, no doubt, be taken. Some perſons thought it neceſſary to conſider the war, as almoſt the only cauſe of the preſent difficulties. It need not, let me again repeat, be denied, how greatly the war contributes to our diſtreſs; and it will be allowed by the warmeſt friends of the miniſter, that war is a dreadful ſcourge, one of God's ſoreſt judgments on ſinful nations. That blame before God, attaches to England, I do not believe, however boldly aſſerted by thoſe men who hate the preſent order of things; our conſtitution as it is, independent of any abuſes or corruptions. To the men who are continually exclaiming againſt all wars, as totally irreconcileable with the Goſpel diſpenſation, I recommend a little humility, and a calm conſideration of the ſubject. Under what diſpenſation of the Goſpel do we live? In that to the Gentiles excluſively. What ſaid the Prince of Peace himſelf reſpecting the ſtate of the world, and the church under their partial diſpenſation? What did he reveal to his ſervant John, in the Iſle of Patmos? What are the promiſes made to Chriſtians under this diſpenſation; and wherein do they differ from thoſe made to the Church, in the diſpenſation of the Goſpel to Jew and Gentile, made one fold under one ſhepherd? Let this be conſidered with attention; let the prophetic word be duly regarded, and it will afford a light, ſo ſhining into the darkneſs of the human underſtanding, as to prevent much of that wild unſcriptural rant, we ſo frequently read or hear, concerning the ſupporters of adminiſtration: in this examination we need not be afraid of "ſtanding upon ſlippery ground, or finding ourſelves bordering on Deiſm." It will rather tend, to the building up in our moſt holy faith, and prove the antidote of ſcepticiſm.

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END OF VOL. VII.

ERRATA.

P. 449. l. 26 after *Scriptures*, add—"there is gold, and the gold of that land is good."—P. 457. laſt line but two, for *herein*, read *wherein*.—P. 458. l. 4. inſtead of *the time of my departure is at hand*, being in the body of the Letter, it ſhould be in a note.—Line 5, and following, *his friend*, &c. to *righteouſneſs* inclusive, ſhould likewiſe be in a note at the bottom of the Letter.

DIRECTIONS TO THE BOOK-BINDER.

The Portrait of Mr. Jones, to be placed oppoſite page 439.

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